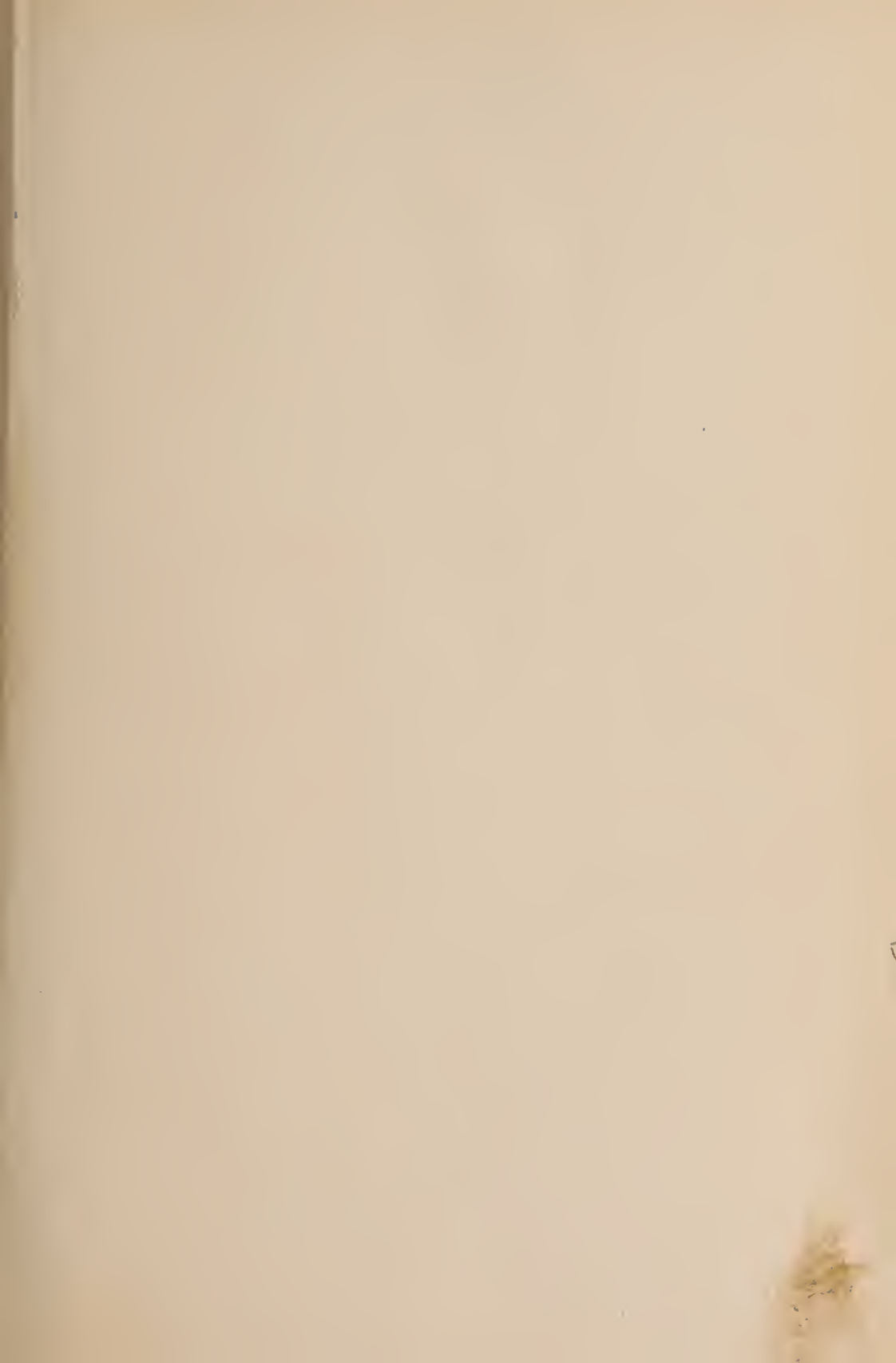
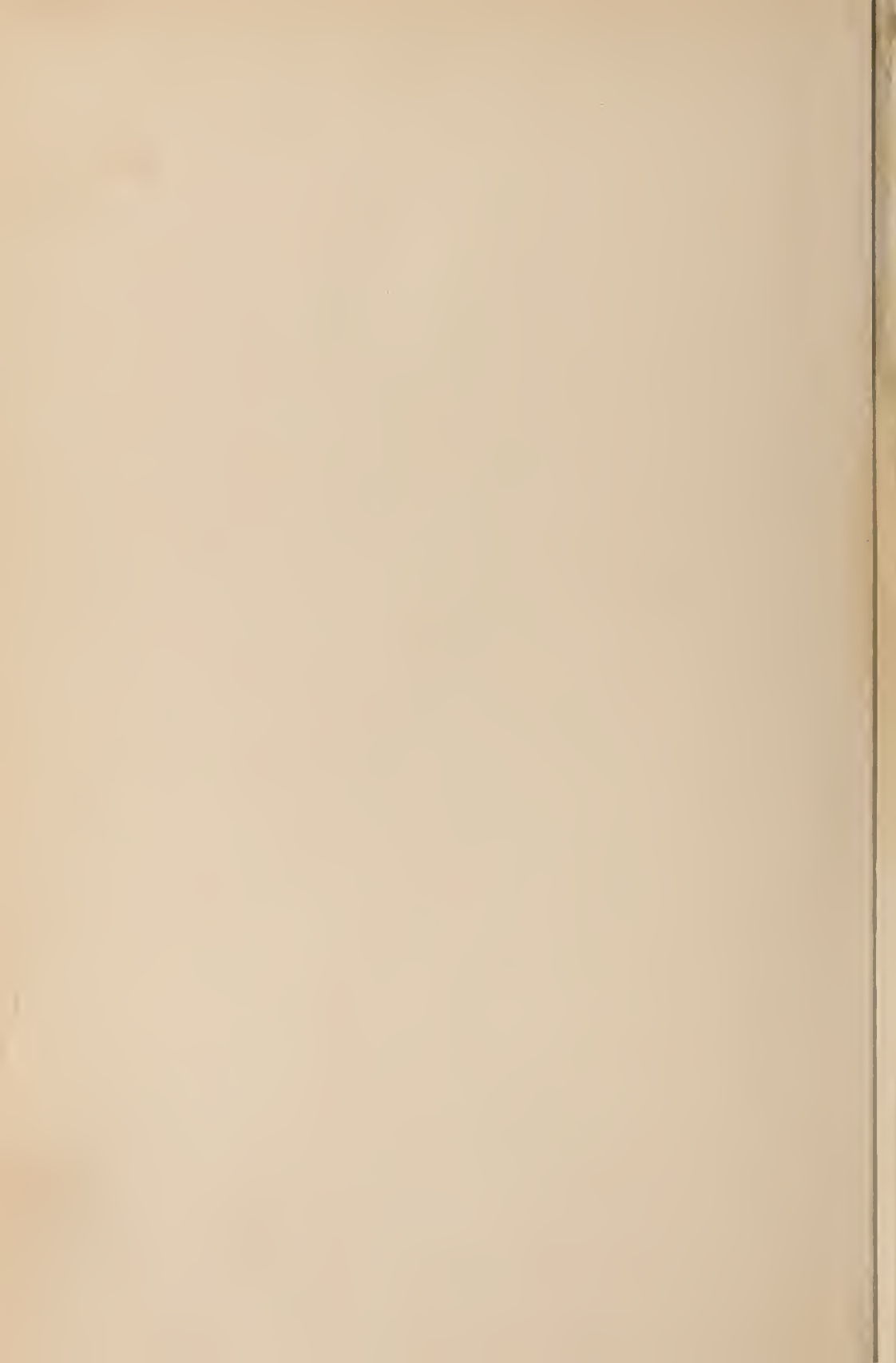




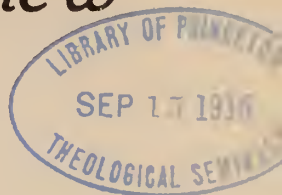
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MISSIONARY REVIEW OF THE WORLD, JUNE, 1914

TWENTY QUESTIONS ANSWERED IN THIS NUMBER

PREPARED BY MRS. F. M. GILBERT, BROOKLYN, N. Y.

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JAMES SHEPARD DENNIS

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The Missionary Review



of the World



Vol. XXXVII, No. 6
Old Series

JUNE, 1914

Vol. XXVII, No. 6
New Series

Signs of the Times

STRIFE AND RELIGION IN MEXICO.

ONLY those who have lived in Mexico can appreciate the evil state of the country and people. One word explains much of the moral, political, and physical distress in which they are found—the word *ignorance*. The vast majority of the Mexicans are ignorant of God, ignorant of Christian ideals, ignorant of the best method of civilized government, ignorant of the highest intellectual culture. They have been governed by a despotic hand; the Roman Catholic Church has never taught them to think for themselves, or to understand the highest truths; honesty and morality have not been inculcated as rules of life; the large majority have been kept in poverty and subjection. For these reasons, the Mexicans can not appreciate the high motives that have actuated the American Government in refusing to recognize a usurper like Huerta as president of our neighboring republic, nor can they understand any but a selfish reason for wishing to enter upon or to avoid a war.

One of the most important factors in the conflicts in all Latin-American countries is the religious question. Conservatives *vs.* Radicals, Federalists *vs.* Constitutionalists also divide along the line of Clericals *vs.* Liberals.

On the clerical side are found the land baron and the priest, who are interested in keeping the common people (peasants or peons) in a position of subordination and ignorance. These religious and political autocrats fear that the exercise of the right of private judgment and higher education will produce personal independence and a revolt from the dictation of despotism—religious and political.

On the other hand, the Liberals recognize that the deplorable condition of the country is due to lack of education, to the low condition of the priesthood, and to the spirit of oppression and intolerance. Liberals often go to extremes in heaping ridicule on the church, and in accusing all religions of being obsolete relics of a former age. Sometimes, however, they favor Protestantism as the

force that may help them combat their opponents, as when President Madero sent a friend to the National Convention of Protestant Workers, to ask how the Government might help the Protestant movement, and so combat the Clericals. The reason for the defeat of the Liberal candidates in state elections was the tenacious opposition of the priests, and the remedy suggested was the encouragement of Protestantism.

The missionaries of Mexico have steadfastly endeavored to keep out of politics, and have been well aware of the dangers of accepting help from any political party. For that reason Mr. Madero's friend was told at the convention that all Protestantism wanted from the Government was a strict enforcement of the Reform Laws—laws edited by Mexico's greatest Liberal, Benito Juarez. Protestant missionary work is constructive, not destructive; it is spiritual, not political. The greatest possible calamity would be for people to regard Protestantism as akin to an anti-Catholic masonic order, or for the missions to receive a great number into the church with the idea of augmenting the forces against Clericalism.

The present struggle is a continuation of the same old conflict, with new leaders, and the sympathy of Protestantism naturally falls on the side of those who are friendly to reform and progress. The number of Protestant officials in the Madero Revolutionary army, and afterward in the Administration, was one of the most noticeable things in that movement. The Roman Catholic priests, however, are naturally on the side of the Huerta Government, and are

using their power against the Liberal Carranza party. By persuading the Federal authorities that the Protestants sympathize with their opponents, they are able greatly to harass Protestant missionaries. While the present struggle in Mexico is not a religious war, it has a religious significance, and the outcome must influence the future of Christian progress in that country.

Most of the missionaries and other Americans have left the territory controlled by Huerta, but some still remain at their posts. It is earnestly hoped that no war will be declared between Mexico and the United States. In spite of all affronts to national dignity and injury to American interests, it is the part of moral and physical strength to suffer much rather than to use that strength to cause suffering to others less favored. Pray for peace founded on righteousness and Christian love.

SOME RESULTS IN GUATEMALA

THE republics of Central America are among the most difficult mission fields in the world. The people are so on pleasure bent, many are so ignorant and poor, and have seen such an unfavorable type of Christianity, that they are indifferent. There are, however, signs of progress. Comparing the early days of the Presbyterian Mission in Guatemala with the present, one of the most noteworthy results is the decrease of fanaticism and opposition to Protestants. More than half the population of Guatemala is made up of pure-blooded Indians, and the results of work among them, and in the hospital, the girls' school, and the mission press are most encouraging.

The most striking results are in the changed lives of the people and the improvement in the standards of morality. The old idea that a Christian belief has little or nothing to do with a Christian life is fading away. The *saints* have at last jumped out of their niches in the churches and are sitting in the pews, listening, singing, praying, and going out into the world to live holy lives. This is the latest "miracle." An appeal for prayer has been issued by the Guatemalan Mission to the Presbyterian Church in the United States and ends with these words: "You have asked for results. God has given them. Here they are. What is your decision about this ripening crop? Neglect now will lose it."

A UNITED MOVEMENT

MISSIONARY statesmanship is increasingly evident in the conduct of the missionary campaign. This does not mean less reliance upon the Spirit of God to produce results, but more diligent study of the situation and resources, and more earnest and consistent effort to use these resources to best advantage.

One of the features of the new missionary statesmanship is the plan to distribute the responsibility over the whole church, and to enlist every member in the support of the work. Last year the General Assembly of the Presbyterian Church adopted a program for an "every-member canvass" in each church throughout the denomination. This includes:

1. An offering from every member according to his or her ability.
2. Gifts distributed to every inter-

est of the church, in proportion to its need.

3. Offerings presented as an act of worship each Lord's Day.
4. These gifts secured by a personal every-member canvass every year.

In preparation for this systematic method, the "Budget Plan" has been adopted, fixing the amount required for the support of each Board and agency of the church, and presenting the needs as a whole and not as rival interests and responsibilities. In order that these Budgets might be fixed by common consent, a joint Executive Commission was appointed, composed of the Moderator, two members of the Executive Commission, and three representatives of the nine Boards of the church. As a result, each presbytery and synod has appointed a special committee, and there is a general united movement throughout the entire church. A campaign of publicity has been conducted, manuals for leaders and other pamphlets have been distributed, charts have been made, and other supplies have been furnished to make the campaign effective. The denominational press has also cooperated, so that the attention of the church has been intelligently and sympathetically directed toward the Every-Member Canvass. Business and religion have combined to make the plan a success. The Christian duty and privileges have been emphasized, as well as the financial responsibility, and the whole campaign has assumed an educational aspect. The aim has been to lead every church-member, old and young, first to look on the whole field, then to examine personal resources and

ability, and then to look to God for guidance as to debt and duty and God-given opportunity. No effort has been made to bring pressure to bear upon individuals or on churches to meet required apportionments. The appeal has been made to their intelligent cooperation and their spirit of love and loyalty to Christ.

The results of this method, both financial and spiritual, are already evident. One church of about five hundred members that substituted the every-member plan for pew rents ten years ago reports that the current expense receipts have doubled, and recently the introduction of weekly pledges for benevolences has increased the gifts 500 per cent. Another church in Illinois adopted the every-member canvass with the result that gifts to benevolences were multiplied by three, and the receipts for local expenses were doubled.

Similar reports have come from churches all over the country. The plan is evidently of God. He places no premium on slipshod methods, but calls on His disciples to use the best that they have in talents, in judgment, and in energy, to advance His Kingdom.

THE FIGHT AGAINST ALCOHOL

THIS is a day of world-movements. Currents of thought sweep from one nation to another, and the whole world, as never before, seems to think as one. The efforts for constitutional government in various countries, and the woman's movement are one sign of this, but nothing is more striking than the stand that is being made against alcohol, a tendency which, in China, takes the form of a struggle against

opium, which has done to injure the Chinese what whisky has done for other races. The fight is also on in Germany and Russia against intoxicants, and from the Canadian province of Ontario comes the word that thousands of the younger members of the Conservative party are signing petitions address to the provincial government asking for the abolition of all saloons and bar licenses. The agitation is being carried on by the Ontario Young Manhood Association, an organization formed last fall with the brief but sufficient slogan: "No booze."

In America the growth of the prohibition movement can, perhaps, best be realized in the statement that already 47,000,000 live in territory from which liquor has been banished by the sovereign will of the people. The action of Secretary Daniels in banishing strong drink from the "officers' mess" in the Navy, and the effort of the Commissioner of Indian Affairs to protect the Red Man from whisky, indicate the growing sentiment in official circles. The Christian Endeavor Societies have announced as their slogan, "A Saloonless Nation by 1920." Tremendous opposition is at work, but the liquor interests are finding out that the whole Church is becoming increasingly aroused to the evils of the drink traffic, and that even big business is lending a hand in the enterprise of banishing the saloon from Christian lands.

THE OUTLOOK IN TURKEY

BY degrees the Turks are beginning to understand the meaning of the new national ideals. The lesson has been costly, and while they have been learning a large part of their earthly

possessions have been taken from them. The Young Turks are in control of the Government, and a new parliament has recently assembled. An effort is being made to bring order out of chaos, and to bind the different parts of the Empire together by railroads, commerce, education, and other improvements.

There are vast and astonishing changes noticeable in the past ten years—especially in freedom of speech and travel. The danger is that men may swing to the extreme of license. Rulers and judges are questioned and criticized by the most ignorant, and in some districts, as in Bitlis, there has been anarchy and revolt. With the lessening of race prejudice there is also a weakening of religious conviction and a secularization of life. This is a transition period for Turkey, and the need for positive Christian teaching can not be overestimated.

The people of Turkey are at last awakening to their needs and are crowding forward to receive an education. The mission schools and colleges are full to overflowing. Anatolia College, for instance, has doubled in enrolment in the last five years, and Turks are coming in increasing numbers. Their religion will, no doubt, be the last citadel that the Turks will yield to Christianity, but there are signs that even this is weakening. The forms and fables of Islam and of Oriental Christianity must finally yield to the life and truth of the Son of God.

POPULAR EDITION OF THE KORAN

IN the eyes of orthodox Moslems any translation of the Koran is sacrilege, for the Arabic words are

themselves believed to be divine. But with the cry of "Back to Mohammed" and "Back to the Koran," so often heard among young Mohammedan reformers, there is a growing tendency to make the sacred book accessible to the multitudes of Moslems to whom Arabic is an unknown tongue. Of this Ahmed Effendi Aghaieff writes in the *Jeune-Turc*:

"We must show the people that it is possible to reach at once the authentic foundations of our religion. First in rank of these is the Koran. Till now the ordinary Turk read this, committed it to memory, said his prayers and had his communion with God, absolutely without understanding the sense and content of what he read or prayed. Naturally his readings and prayers made no such impression on his heart and soul as we should expect from the reading of a holy book and the reciting of a prayer. Reading and prayer were both mechanical; here was one of the principal causes of the impotence of religion as an educational force, and this obstacle must be removed."

It is this thought of the need of the people for a Sacred Book in the vernacular that has led to the translation of the Koran into Turkish.

It was found, however, that the translation of the Koran created skepticism among Turks, as readers discovered so many incongruities and falsehoods that they questioned its inspiration. As a result the Ottoman Government has seen best to stop this enterprise and has ordered all copies of the parts so far issued confiscated and destroyed.

The Turk is being disillusioned rapidly, and the time is coming when

he will see himself in the true light. Meanwhile the Scriptures have been circulated far and wide among all classes of people in the empire, and many Turks are reading the Bible. When religious freedom becomes a reality, many will no doubt come out and confess Jesus Christ as Savior and Lord.

MOVING CHRISTWARD IN UGANDA

MASS movements toward Christianity are reported by Bishop Willis to be going on at four or five different centers in Uganda. At Kavirondo, in British East Africa, there are 500 catechumens preparing for baptism, and 3,000 under regular instruction. The Roman Catholics had said that one might as well try to convert a sheep as get hold of a Kavirondo! There are now about 200,000 Baganda connected with the Church of England missions. The total population is 3,700,000.

Where 25 years ago there was one church in Uganda, there are now over 1,200. Some 2,800 African Christians, supported by the native Church, are engaged in the pastoral and educational and evangelistic work in the diocese. Forty have been ordained and are ably taking charge of thousands of African adherents, communicants, and scholars. In Christian-giving the Uganda Church has been wisely trained. They support their own clergy and catechists; pay for their own elementary education, build their own schools and churches, helped only by occasional gifts from the home Church. Toward the building of their new cathedral they have undertaken to raise \$50,000. The daily wage of a laborer is about five cents, so that the undertaking

means great sacrifice and princely giving. The chiefs have undertaken to give 40 per cent. of their rents for three years.

Could not the Church at home learn much from the dark-skinned Baganda?

THE EVANGELISTIC CAMPAIGN IN JAPAN

THE evangelistic movements started and carried through by the churches and missions in Japan have often resulted in large accessions of converts. But these have been local, of short duration, and have been undertaken generally by one denomination. On March 1st, however, an evangelistic movement was inaugurated to reach all parts of Japan, and to continue for three years. All the churches, with few exceptions, and nearly all the missions in Japan will participate. The objects of this evangelistic campaign are to bring about a deeper and more practical experience of the life of Christ in the individual, resulting in more earnest efforts to lead others to the Savior, and a more widespread presentation of the gospel to the whole non-Christian community.

In the work of evangelization two groups of workers are organized, composed of preachers and laymen. The sum of 50,000 yen (\$25,000) is to be raised from among Japanese and foreign friends by the Continuation Committee of Japan. Dr. John R. Mott has repeatedly expressed his personal conviction that Japan is as ripe to-day for such an effort as at any period in her history. Let Christians everywhere remember to pray daily for this great interdenominational, inter-racial forward movement in Japan.



A MOHAMMEDAN RELIGIOUS ORDER OF WEST AFRICAN NEGROES IN FREETOWN, LIBERIA
 A Moor from Fez, Morocco, is seated in the center of the front row

Mohammedanism in West Africa*

BY REV. RAYMOND P. DOUGHERTY, SIERRA LEONE, WEST AFRICA
 Principal of Albert Academy, Freetown, Sierra Leone



ISLAM was first preached by the Prophet of Arabia a little over six hundred years after the birth of Christ. The Koran, written in classical Arabic, is its sacred book, and its fundamental creed proclaims the unity of God and the apostleship of Mohammed. Prayer, almsgiving, fasting, and pilgrimage to Mecca are the cardinal duties imposed upon those who accept Mohammedanism; but slavery, concubinage, polygamy, and divorce in their worst forms are allowed. Islam, in reality, is a mixture of Arab heathenism with certain Jewish and Christian elements. Such a compromise was suited to the tribes of the desert, who, under the leader-

ship of Mohammed, thirteen centuries ago founded a mighty religious empire, now numbering at least two hundred million adherents.

Africa, on account of its proximity to the Arabian peninsula, soon felt the influence of this new faith. The followers of Mohammed rapidly conquered North Africa, and then crossed over into Spain, where Moorish civilization flourished undisturbed for five centuries. This flow of Moslem advance into Europe was due to the geographical barriers of the interior of Africa. For a long time the utmost limit of Islam in West Africa was Morocco.

In the central portion of the West African coast is the Guinea district, a tropical region facing the sea for over 3,500 miles, from eleven degrees

* The writer is indebted to Rev. J. A. Mesnard, agent of the British and Foreign Bible Society, for valuable information used in this article.—R. P. D.

north latitude to sixteen degrees south latitude. Upper Guinea, lying north of the equator and almost parallel with it, is made up of those districts formerly known as grain coast, ivory coast, gold coast, slave coast, and brass coast, but to-day marked on the map as British, French, German, and Portuguese dependencies. The only exception is Liberia, an independent negro republic of American origin. The most wonderful physical feature of this whole region is the mighty Niger River, which rises in the uplands just northeast of Sierra Leone, flows to the edge of the Sahara desert, and then descends, with many a majestic curve, to the Atlantic Ocean.

Upper Guinea is bounded on the north by the Sudan, beyond which stretches the Sahara desert, and on the south by the Atlantic Ocean. There are thus two main avenues of approach to this portion of West Africa—the surging waves which lave its shores and the burning sands which lie beyond its hinterland. To the ancients, the ocean was an untried passageway and the desert an impassable barrier.

It is practically within the confines of Upper Guinea that Islam is at present most rapidly extending its African domain. Mohammedanism has penetrated Central and Southern Africa, but has thus far made no appreciable impression upon that part of West Africa which is south of the equator.

At the close of the tenth century a drift of population began from North Africa toward the Sudan, and as a result Moslem caravans wended their way across the desert to the tribes dwelling along the Senegal and Niger

ivers. Islam owes its early expansion south of the Sahara to several great and aggressive Sudanese peoples. Powerful Mandingo, Hausa, and Fulah kingdoms were established. In the main the religion of Mecca was extended forcibly rather than peaceably, for Islam enjoins wars of subjugation or extermination against unbelievers. On this account there were at times strong reactions of heathenism against Mohammedanism. The Bambara tribe, for instance, driven by Mohammedan inroads, founded a heathen kingdom which resisted Moslem aggression for three hundred years. But the preponderating influence of Islam in the Sudan gradually pushed its emissaries farther southward, until they finally reached the tribes along the Atlantic coast. Here they are now carrying on an active propaganda.

On the other hand, it was not until the middle of the fifteenth century that European mariners became bold enough to traverse the ocean route to West Africa. Their explorations led to the establishment of Portuguese, French, British, and German trading centers, which ultimately developed into colonies. The first Christian missionaries in West Africa were Portuguese Jesuits, and during the latter part of the fifteenth, the whole of the sixteenth, and the beginning of the seventeenth centuries they alone sought the conversion of Africans. To-day, no results of their labors can be found. Modern Christian missions in West Africa date from the beginning of the nineteenth century, when the Protestant Christians of England and America awoke to their great opportunity. The past one hundred years

have been noteworthy for increasing effectiveness in bringing the Bible and its blessings to many negro tribes.

To-day, as never before, Islam is Christianity's great rival in West Africa. The struggle between these two faiths for the spiritual domination of Africa's backward peoples is at once stupendous and momentous. We see that the initial step toward this conflict was the arrival of Moslems from North Africa. Borne on the ships of the desert, they appeared as messengers from afar. Islam immediately took possession of what was later to be a mighty battleground between the followers of the Crescent and the heralds of the Cross. Mohammedans advanced their cause by a vigorous military program, and a gradual filtering penetration southward. This process lasted for centuries, and when the first Christian missionaries arrived on the ships of the sea, they found not only Islamized Africans but an Africanized Islam. The roots of this religion have now so thoroughly ramified West Africa that the tree of Islam, tho not indigenous, has become fully adapted to its new surroundings. The application of the ax of Christianity to this tree is proving one of the most difficult tasks of evangelization.

Islam in Sierra Leone

The British colony and protectorate of Sierra Leone present typical conditions for the study of Islam in West Africa. The colony has an area of approximately 250 square miles, with a population of 75,500, while the protectorate has an area of 25,000 square miles, with a population of 1,325,000. The latitude of Sierra Leone is about the same as

that of the Isthmus of Panama. Freetown, the capital, is located where the broad mouth of the Sierra Leone River joins the ocean, at the base of rugged, verdant mountains. It was founded in 1787 as a home for England's freed slaves, and has grown from a small trading center to a busy metropolis containing about 40,000 inhabitants, largely made up of the descendants of liberated Africans and native tribes. The passenger on a modernly equipped steamer gliding majestically into the harbor views a densely built city, surrounded with intense tropical beauty. The old colonial fort forms the foundation of the governor's residence. A railway takes its start at a pretentious depot, and wends its way far into the interior.

In this wide territory of the Sierra Leone Protectorate the past has witnessed a movement of tribes from the northeast toward the Atlantic coast. Doubtless the expansion of population in the Sudan had something to do with this. Another determining factor was the supply of salt. Peoples dwelling along the Niger obtained salt from the deposits in the Sahara, one of the main contributors to Timbuctu's greatness being its trade in the salt bars of Taudeni. As tribes were prest southward by economic and political conditions, they found salt more difficult to obtain. News of a place where salt might be freely obtained from water caused a more vigorous movement toward the sea. Possibly some of the small tribes along the coast of Sierra Leone owe their dwindling condition to this pressure from the interior.

The tribes now residing in the protectorate of Sierra Leone may, there-

fore, be divided into two classes, namely, native tribes and invading tribes. There are six native tribes, numbering 650,000. These are 90 to 100 per cent. pagan. Not one of them is more than 10 per cent. Mohammedan. There are eight large and several less important invading tribes which, in part, are strictly Mohammedan. With a numerical strength of 675,000, they slightly outnumber the native tribes. According to approximate figures taken from recent government estimates, the people of the protectorate of Sierra Leone are three-fourths pagan, and one-fourth Mohammedan. In round numbers there are 1,000,000 pagans and 300,000 Mohammedans. A few tribes are from 1 to 2 per cent. Christian.

That which is of most significance is the fact that the present status of Islam among Sierra Leone tribes is due to the gradual invasion of peoples already strongly Mohammedan rather than to the extensive conversion of the old aboriginal tribes. This invasion was accompanied by the clash of savage warfare and the enslavement of vanquished communities, for, in the primitive economic system of the time, slaves comprised the most valuable asset of those in power. The monetary table of the jungle could be stated as follows: So many sea-shells or similar insignificant objects equal a chicken; so many chickens equal a goat or sheep; so many goats or sheep equal a cow; so many cows equal a slave. The slave was the highest legal tender, and he was a medium of exchange that could be easily transformed into work. The intrinsic value of slaves jumped considerably when the markets of the world were opened to them. So, be-

fore the modern period of pacification, tribes fought with one another for slaves, as men in other lands have fought for gold. At times, too, a Moslem Mahdi reared his standard for the advancement of Islam, and Sierra Leone felt the impress of some of these fanatical warriors.

The strength of Islam in the protectorate of Sierra Leone must not be reckoned from a mere numerical viewpoint. Few of the third-of-a-million Mohammedans well scattered throughout the territory can read or understand the Koran. It is enough to pronounce a few prayers in Arabic, for God, they think, will recognize and answer petitions, even if they are unintelligible to the petitioners. This gives some clue as to the actual hold of Islam upon the inner life of the peoples of West Africa.

The writer, while taking a journey through the protectorate of Sierra Leone, came to a small town close to a river. Here he found a mosque, built of hardened mud walls, with a grass roof, and standing a little aside from the other huts. Entrance being gained after the removal of shoes, he found inside a plain earthen floor, marked by slight parallel grooves several feet apart. Animal skins were spread here and there, and at the front of the room was a vestibule-like pulpit. There was a small separate room for female worshipers. The simplicity of this crude Moslem temple in the heart of an African forest is not to be derided, but the sterility of its ritual can not be ignored. When the *muezzin* sends his piercing call to prayer echoing loudly through the forest village, the faithful leave their primitive homes and enter the mosque to bow down to a Supreme Being of

whom they have only the barest conception, to utter prayers which are simply articulations, and to go through postures which are mere formalities. Prayers are recited not only in the mosques, but many strict Mohammedans construct prayer-grounds outside their dwellings. The earth is leveled and bordered with stones.

tises of Islam. Comparatively few are ignorant of the fact that there is such a religion as Mohammedanism. Arabic expressions like "Peace be unto you" and "In the name of Allah" are in common usage, and many who still retain their heathen beliefs have some conception of the Moslem creed. Thousands of people in Sierra



A MOSLEM SCHOOL IN FREETOWN, WEST AFRICA

Often it is possible to see Moslem believers with knees upon well-worn animal skins praying in these public places. One can not but admire this devotion and at the same time regret that it is displayed in behalf of a faith that has done so little to uplift the human race.

Another phase of the situation must be taken into account. While a million people in Sierra Leone are counted as pagans, they, for the most part, know of the claims and prac-

Leone could immediately become Mohammedans, in the African sense, if they so desired. Were Christianity as well known in Sierra Leone as Islam, the people would be practically evangelized, tho not Christianized. Why has not Islam, with its low standards, gathered all these pagans within its fold long ago? Possibly their natural apathy to change in religious beliefs keeps them from taking the step from paganism to Mohammedanism, tho it is but a step. Maybe, with a keener

insight than is usually credited them, they realize that Islam offers little more than they already have.

Nevertheless, the entire conversion of Sierra Leone to Islam is a goal which Mohammedans are striving to reach, but they must have recourse to new tactics. The day of forceful expansion is past; inter-tribal warfare is quickly quelled; the slave trade has been abolished; England's strong hand has produced a condition of peace and quiet government; so that Islam is restricted to persuasive rather than coercive methods in the propagation of its faith.

Moslem Missionaries

It is hard to know how many active emissaries of Islam are laboring in Sierra Leone, for they receive neither authority nor support from any Moslem missionary organizations. The procedure of a Mohammedan missionary is generally as follows: With turbaned brow, flowing gown, and sandaled feet he enters an African community, where his dignified garb and superior bearing at once create a deep impression. If he belongs to an alien tribe, such as Fulah or Mandingo, still his dark color shows that he is affiliated with the negro race. By physical constitution and long custom he is capable of adapting himself to the most primitive conditions, and he possesses the great advantage of understanding the black man's language, mode of thought, and manner of life.

His first step toward gaining an influence over the people is by making and selling cabalistic charms, fetish-like amulets, and magical remedies. These generally consist of Arabic formulas taken from the Koran. Some

are written upon pieces of paper to be carried about or fastened to the walls of houses; others are sewed in small square encasements of leather to be worn on different parts of the body. Their purpose is to ward off sickness, evil, and danger. A common remedy for diseases already existing is prepared by writing a few Arabic sentences upon a smooth board. The inscription is carefully washed off, and the resulting liquid is sold as medicine. A piece of moist cotton used in erasing the writing is regarded as especially efficacious. In this manner the Mohammedan missionary, or Mori man, as he is styled by the natives, appeals to the superstitious fears of the people, and at the same time gains a livelihood.

After he has established his reputation as a man of superior knowledge, he starts a school by gathering boys of various ages about him in his house or yard, where he teaches them a superficial knowledge of Arabic. He makes his own books by writing the lessons upon smooth boards with a reed pen dipped in ink, which can be washed out when one lesson must be replaced by another. The only thing required of scholars is mastery in pronunciation and intonation. The Arabic alphabet is first learned, then combinations of letters, and, finally, portions of the Koran. Even the most advanced students pay attention to forms and sounds rather than to meanings. One of these Moslem teachers informed me that it was necessary for a student of the Koran to be able to recite the whole of it from beginning to end before he would be taught the meaning of a single portion. As few Africans get beyond the utterance of several Ara-

bie prayers, it is easy to see that Mohammedans who understand their own religion are limited in number. The making of so-called preventive and curative charms seems to be regarded a greater accomplishment than ability to interpret the Koran. This reveals Islam's point of emphasis in West Africa.

Next, the Mohammedan missionary links himself with local families by ties of marriage. As his wives increase in number his wealth and prominence are enlarged. He becomes a fixture in the community, and contributes to the growth of Islam by begetting many children. Sooner or later he assumes political leadership, and takes a hand in tribal matters. Sly intrigue and dark plots are sometimes resorted to for the sake of gaining control of affairs. A Mohammedan's supreme aim in a town is to become the chief's intimate adviser, for, by holding a chief subservient to his wishes, he can rule a whole chiefdom. Islam's sway over the land is largely strengthened by chiefs who have become Moslems.

Of course, the Mohammedan missionary is assiduous in the performance of his religious duties. He repeats his prayers regularly and publicly, never omitting the necessary ablutions. The fast of Ramadân is kept with all rigor, and in some cases the pilgrimage is made to Mecca. In his social intercourse with the people he takes occasion to speak of his religion, so that, while he makes no effort to preach Islam in a systematic way, his example and personal work count for much. All these acts are capable of producing a profound impression upon the African's untutored mind. It is not surprizing, then, that

the followers of Mohammed are increasing in countries like Sierra Leone.

The Requirements of Islam

But what does Islam require of its African converts? Very meager changes take place in the transition from heathenism to Mohammedanism. Old practises are allowed, while a few new ones are imposed. The first step of a pagan toward the faith of Mecca is the wearing of Moslem charms, tho the acceptance of Arabic amulets does not necessarily imply the casting away of heathen fetishes. The second step is the observance of certain festivals, which appeal to the African's love of feasting and dancing. The third and most rigorous step includes regularity in prayers, keeping the fast, and abstaining from pork and alcohol, first openly, then entirely. Here there is a strong appeal to the African's inherent tendency toward formal ceremonies and the recognition of certain things as taboo. Many Africans are little beyond the first two steps, being dilatory with regard to praying, fasting, and abstaining from alcohol.

Thus Islam does not subvert heathenism in West Africa, but uses it as a foundation for its own religious structure. The African need not drop any of the distinctive habits and customs of his animistic cult in order to become a Moslem. Polygamy, witchcraft, slavery, and even cannibalism, may be indulged in as before. In reality, the negro puts on the gown of Islam not to get rid of his evil practises, nor even to hide them, but rather to dignify them, if possible.

In the small colony of Sierra Leone on the coast we find more startling



A STONE MOSQUE IN FREETOWN, WEST AFRICA

statistics at hand concerning the growth and influence of Islam. The following percentages are computed from accurate government censuses:

	1881	1911
Total population	60,500	75,500
Christians	65%	52%
Mohammedans	9%	15%
Pagans	26%	33%

During this period of thirty years Christians have little more than held their own in numbers, while Mohammedans have increased more than 100 per cent., and pagans more than 50 per cent. The combined gain of Mohammedans and pagans was nearly 15,000, which equals the total growth of population in thirty years.

Several facts must be given in explanation of these figures. The establishment of the railway fifteen years ago and the subsequent development of the protectorate produced an emigration of nearly 3,000 Christian

traders, artisans, and clerks from the colony into the interior, and at the same time caused an accelerated flow of Mohammedans and pagans from the protectorate to Freetown, where there is a great demand for ordinary manual labor. Attractive positions and commercial opportunities have drawn many educated Christians from Sierra Leone to other West African colonies, while hundreds of Syrians driven from French Guinea by heavy taxation, have, during the last ten years, added to the Mohammedan population of Freetown and its environs.

Still, these mitigating circumstances do not change the rapidly growing Moslem element which must be faced in the colony of Sierra Leone. Freetown has five well-built mosques and five Mohammedan schools, the latter under direct government support and supervision. Aside from these gov-

ernment schools, in which Arabic education is supplemented by English studies, there are many ordinary Mohammedan schools conducted as in the protectorate. Inasmuch as there are no Christian schools supported entirely by the Government, Islam in a sense receives an official aid and sanction. This is naturally productive of a social standing and political assurance which are enhanced by growing numbers. Mohammedan religious orders, or brotherhoods, are well organized in the city of Freetown. Arabs and Moors occasionally visit the colony, and sometimes remain for long periods. A Sheikh from Mecca recently spent several weeks in Freetown. These intimate relations with the central Moslem world can not help arousing Mohammedan enthusiasm and aggression.

It seems generally true that Islam

is growing more rapidly in centers along the west coast of Africa than in interior districts. Another striking illustration of this is Lagos, the capital and main seaport of Nigeria, where Mohammedans increased 60 per cent. in ten years. There is, however, a marked decrease in the ratio of Moslem population as we proceed along the continent from Senegal to the equator.

Official statements are not wanting concerning the growth and economic value of Islam in West Africa. Of particular interest are the following words of the Governor-General of French West Africa: "It is difficult to determine whether Islam, as a rule, is in a state of growth. One notices in certain respects a sensible regression, due to the suppression of slavery, in the valley of the Niger, for example. On the other hand, one



A HUT-LIKE MOSQUE IN THE INTERIOR OF SIERRA LEONE PROTECTORATE

notices in other countries a certain development of Islam due to the work of Mohammedan priests and to the negro's spirit of imitation."

The Sierra Leone Government Census Report says: "Mohammedanism is making steady progress in this colony, and the same feature is evident in the protectorate also, and the reasons for this progress are not hard to seek, *viz.*: Mohammedanism recognizes polygamy and is, therefore, congenial to the aboriginal natives' own marriage customs, and a convert to the religion is not thereby alienated from his tribal life."

The economic value of Islam is clearly set forth by the Lieutenant-Governor of French Dahomey, as follows: "The Mohammedans of Dahomey do not give themselves to the cultivation of the soil. Islam has not introduced any new industry. It is to be noted, however, that Mohammedans give themselves to the work of dyeing with indigo and other vegetable colors indigenous in the regions of the north, but this industry already existed before their coming. Where they settle they build, after the manner of the occupying race, without any modification of architecture. Mohammedans give themselves mainly to the selling of imported European wares. They do not contribute to the development of natural resources."

With respect to the sanitary prevention of disease, an official report from the German colony of Togo states: "The pagan trusts in the power of his fetish to prevent sickness and epidemic, while the Mohammedan seeks to keep them away through his amulet, furnished by an Imam or Malam. The one helps as little as the other."

Dr. Frederick Starr, professor of Anthropology in Chicago University, who has traveled in several West African countries, testifies to the fact that he never saw a Mohammedan town that was better than a pagan town, and that the apparent superiority of certain tribes which have embraced Islam is due to racial qualities rather than to the religion adopted.

These few testimonies are sufficient to indicate the worthlessness of Islam as an uplifting force in West Africa. It is proving a hindrance rather than a help to the enlightenment of the people. Whatever adaptability it has to the primitive tribes of the Dark Continent springs from its appeal to their heathen beliefs and practises. Instead of being a preparatory step to a higher civilization, it produces a more stubborn resistance to the gospel and its benefits. History reveals that Islam has brought about a retrograde condition in those countries where it has prevailed the longest. Thus Arabia, before it came under the sway of Mohammedanism, was far more populous and prosperous than it is now.

Christianity's great task is to save Africa from the fate of Arabia. This can best be done by appealing directly to the humanity of the people through medical and industrial work, by making use of their susceptibility to training and education, and, above all, by building the structure of Christian life and progress upon the foundation-stone of their inherent religious sense. Going forward with all these agencies under the guidance of the Holy Spirit, the soldiers of the Cross can rest assured that ultimate victory will be theirs.

A United Front in Mission Work

A PLEA FOR UNITY AND COOPERATION IN BEHALF OF THE WORLD'S
EVANGELIZATION*

BY REV. JAMES H. FRANKLIN, D.D., BOSTON
Foreign Secretary of the American Baptist Foreign Missionary Society



ONE of the most glorious developments of the foreign field is the increasing desire among both foreign missionaries and native Christians for a larger measure of Christian unity and practical cooperation. In spite of our different names, we Christians are one in brotherhood, one in discipleship to a common Master, and one in a desire that we shall not present our Lord to the non-Christian world as a divided Christ.

In February, 1913, in a conference which I attended at Canton, China, a robust medical missionary stood and said: "I plead for a united front. Recently I was the twelfth physician sent for by a Chinese who was ill, the eleven others being native doctors. Each doctor had given the sick man a different prescription, and he did not know which to take. I make a plea for a united front." Having made his point, he sat down. A Chinese pastor stood up and said: "In my city there are five different translations of the Bible, and the differences make a great deal of trouble." He, too, had made his point in a brief word. A veteran missionary arose and said: "The Church is the manifestation of Christ among men, and

we of the West should be ashamed to present the holy Church of Christ to the Chinese as broken." It is natural that under such conditions as these the Chinese should express some restlessness. Let us imagine ourselves members of that great race. If we were Chinese, living in China, how should we like to be known as members of the Northern Baptist Church of America in China, or of the Dutch Reformed Church of America in China, or of the Scotch Presbyterian, or the Canadian Methodist, or the German Lutheran? Is it fair to require the non-Christian world to find its way to Jesus Christ through the history of our schisms, many of which were occasioned by civil strife or political developments or theological controversies, or something else in which the Chinese and others are not concerned?

Who is responsible? Of course, the *other* denomination is always responsible; I am perfectly willing to have unity, and I pray that the *other* people may see the truth—the truth as God has given it to me! Some weeks ago it was reported that a gentleman from America approached a representative of the Greek Church. The representative of that ancient body said simply: "It is necessary to be Orthodox; we are Orthodox, and

*An address delivered at the Seventh International Student Volunteer Convention, Kansas City, on January 3, 1914.

there is nothing for others to do but to become Orthodox also." Unfortunately, that is the attitude of more than one body. Nor is such an attitude unnatural. All denominations can justify their existence, and in good conscience. Their distinctive views are precious to them, and the larger bodies, however ancient or successful, have no right to demand that the smaller denominations surrender their convictions on any point. At the Canton Conference one of the best-known missionaries in China said: "No one of us believes that any church has been founded through perversity. No one denomination has all the truth, but the little we hold in our denomination is so precious we are tempted to think we have it all. Our valuable doctrines and forms we should consider as entrusted to us, and we must be faithful to them, but there is grave danger that we shall hold as fundamental that which is not fundamental."

Not long ago I journeyed through Chicago in the early evening, and as I walked east on Madison Street the full moon was rising out of Lake Michigan, directly ahead at the end of my path. Had experience not taught me otherwise, I might have thought that I and those who walked in my way enjoyed more than others in Chicago the direct light upon our path. I walked to Van Buren Street, then to Randolph Street, and next to Jackson Street. The moon appeared to be rising directly at the head of each street, and to the pedestrians on each of these thoroughfares it seemed that from no other street could the moon be seen so clearly. A month later I raced across the Atlantic on a fast liner. One night I stood alone

near the stern of the vessel, and the beam of light across the water from the rising moon fell full at my feet. The liner dashed on, but the path of light continued to fall at my feet. I moved forward, but the ribbon of clearest illumination followed me. Had experience not taught me otherwise, I might have believed that I, more than others on the ship, enjoyed the brighter light. But, no! Every passenger on the *Lusitania* that night found lying over the sea a path of especial brightness for himself and for those who stood with him, and every passenger on every ship on the broad Atlantic that night had the same experience at the same moment, if only he kept his face toward the light. Truth from God reaches every heart that seeks Him, for "He that seeketh findeth," and God hath not left Himself without witness among any people. He is the light that lighteth every man that cometh into the world.

The cry for to-day is not for compromise, but for a larger *comprehension*—to comprehend with all saints what is the breadth and length and height and depth of the love of God. It is not, what shall I *give up*, but rather, what can I *give*? It is not, what shall I *lose*, but what may I *contribute*? It is not, what shall I surrender, but what shall I *gain* in an interpretation and understanding of Christ? There is no widespread demand to-day for uniformity of statement or uniformity of outward life, nor are these things desirable at present. But multitudes on the fields—native Christians and foreign missionaries—are begging with no uncertain sound for unity and cooperation. The people who are talking about

compromise are usually the critics who know not what they say. Go into the innermost circles of the movement for cooperation and you find the strongest insistence that the denominations be loyal to the truth as God has given it to them. There is no demand for a minimum of belief, but for a maximum; no demand that we reduce our theology to the lowest common denominator, but that we speak the whole truth in love. We need not use a club to remove a speck of dust from a brother's eyebrow. If God has given me some truth that he has not given to others, I am not to surrender what I have, but to contribute what I can, and perhaps gain more. Unity of spirit must come through a greater appreciation of the oneness of our task and a better understanding of each other and our differences. It is not for outward uniformity but for a larger appreciation of our unity of purpose that we ask. God has not made flowers and trees uniform, but there is harmony. Rooted in the same soil and warmed by the same sun, there are petals and leaves and boughs of many colors and many forms, but none clashes with the other—there is harmony. In their diversity they speak of unity of life. All are affected by the common tide of an expanding life in the springtime.

Cooperation becomes easily possible when we reach general agreement as to the purpose of our foreign mission work. Unity is *general agreement*, and already there is general agreement among most denominations as to their purpose.

Are we in the non-Christian lands primarily to make converts to our own particular faith? Are we there

to impose on the Oriental mind a system of theology which has been constructed or approved by the Anglo-Saxon, and which, therefore, we think more inspired than the interpretations of the Orientals? Are we there to impose on them our own theoretical theology? Or are we there to give them Christ and let Christ speak to their souls? Are we there chiefly for the purpose of building up our own denomination, or have we reached the point where we see that it is true for a denomination as well as for an individual that he who saveth his life shall lose it, but he that loseth his life for the Kingdom of God shall find it? I say without any hesitation that so far as I can see, the denominations which are rendering the most disinterested service are those that serve only for the joy of having served; they are those that give all, asking nothing in return save the joy of having given. Build hospitals to get members for our churches? God forbid! Schools for the sake of sectarian propaganda? No! Schools to promulgate our views of Christ? Yes, but something better—to give Christ.

When we are honest with ourselves we recognize that in every communion are thousands of men whose lives have been regenerated through the Gospel as taught by these different denominations. Likewise, on the foreign field we find multitudes who have become new men in Christ, some through the work of one body and some through the work of another body of Christians. The need is not for uniformity. There is a demand that we who are agreed on Christ as the Savior of men present such a solid front to the non-Chris-

tian world that men will see the point of agreement, Jesus Christ, rather than the differences of interpretation that may obscure Him on whom we agree and to whom they must look for life.

So we plead not that we sink our differences, but that we contribute our various interpretations of Christ to a greater Christian synthesis, and that we show the non-Christian world that the greatest thing in our particular belief is not our difference from the others, but our agreement with them. Our great concern is that they may have Christ, and that they have the right to come to Him direct rather than through any particular denomination. We are not at work abroad to impose our theoretical theology on others, but to give them Christ. Shall we not grant them the right to interpret Christ for themselves? When did God give the Anglo-Saxon a particular monopoly in making creeds concerning Christ? When did God give the Anglo-Saxon the right to say to others: "You are not seeing Christ unless you see Him according to the statements of our creeds?" We need to trust Christ to reveal Himself to others, even as He has revealed Himself to us.

Thank God the day of cooperation has come in an irresistible tide. A few people at home may hold back their missionaries. They may attempt to delay the larger movement, but they can not defeat its coming. The tide is high, and it is growing higher. You may cause some of your missionaries to anchor in a small bay until the tide goes out and then find it impossible to make as large a contribution as they wished to make. But even at home there are men just

as willing as men at the front to die for the principle of cooperation—a cooperation which means united effort to save the world in spite of our differences—a cooperation in which each disciple will teach the truth as he sees it, without compromise and without surrender to any conviction. If you insist that such cooperation is impossible, I reply that I have seen it. I have seen it with loyalty to distinctive doctrines. But it was a loyalty tempered with humility and love—not a loyalty sharpened by arrogance.

Many in the home lands are coming to feel that God is working His purpose out on the foreign fields, tho developments may be different from anything we have known in the ecclesiastical life of the West. Why should we of America attempt to say how the Spirit of God shall lead the Orientals in their church life? Why should we of America attempt to control the work of God's spirit in the Orient? Are not the sources of information and inspiration as open to them as to us? Does God speak more surely to the Anglo-Saxon soul? Are we afraid to trust the Eternal Christ with the Orientals, tho Christ Himself came out of the East? Is Christ's work in the East always to be held in leading-strings from the West? Is Christianity, by reason of its foreign names and foreign control, always to appear in the eyes of the Oriental as a *foreign* religion? Do we not have sufficient confidence in the truth to release it? "Lord, increase our faith." Help us that we shall be satisfied to place the leaven in the lump, confident that it will eventually leaven the mass. Help us to trust Christ and His truth. Many

are coming to believe that the Oriental interpretation of Christ will make His crown all the more resplendent.

We need to cooperate in the survey of unoccupied fields. No one society can accomplish this task unaided. We must cooperate in the occupation of the fields. Shall we send missionaries to relatively well-occupied territory because we are not represented there, while multitudes elsewhere are untouched? There are numerous well-occupied centers in China whose contiguous territory is fearfully neglected.

In a sectional conference in China a missionary reported that there were 590 missionaries in one province. A Chinese leader commented on the situation by saying that the forces of missionaries were not well distributed; that while the same place is being occupied by several societies, other sections offer almost virgin soil. In the same sectional conference a missionary reported that he and his wife were stationed one hundred miles from their nearest missionary neighbors. Surely cooperation is needed in the occupation of the field. Since men are saved through Christ rather than through our distinctive views about Him, it should be our chief aim to see first that all men have opportunity to know Christ.

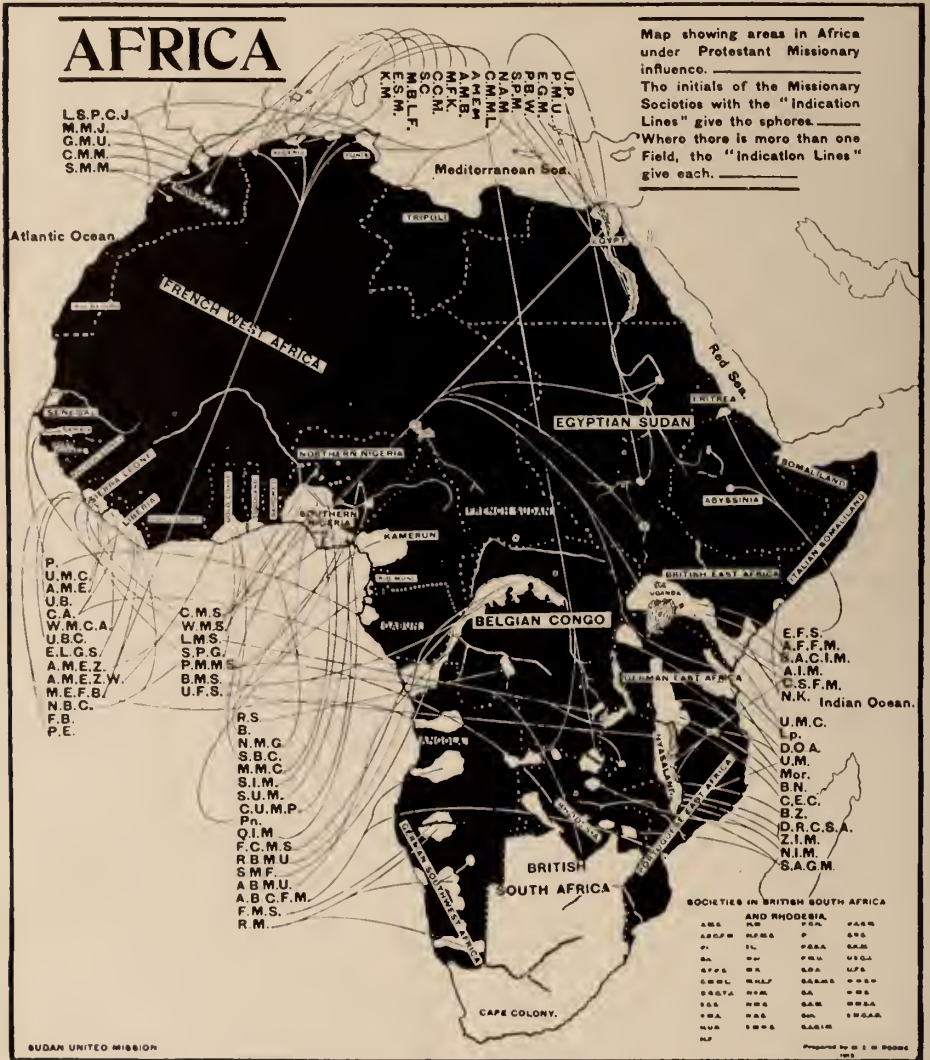
In many places men have learned that God has not given a different *materia medica* to Baptists, or Methodists, or Presbyterians, and union Christian hospitals flourish. Successful medical colleges appear almost impossible without cooperation. The same is true of real universities and in the production and distribution of a worthy Christian literature. Some

are finding it highly advantageous to cooperate in theological instruction, which is possible without compromise of conviction. This has been demonstrated. My own unwillingness to cooperate here where full freedom is given to all may be due to a fear that the truth as I teach it will not stand when compared with the teachings of others. We may have great confidence in the survival of the fittest. Moreover, if many minds are needed in the study of chemistry or physics or mathematics, how much more do men need each other in their study of God the Father, and Christ the Son?

The present opportunity can be defeated if we cooperate on a basis of compromise. But *comprehension*, not compromise, is the note of the hour. On the other hand, the opportunity can be defeated by a failure to address ourselves unitedly to the entire task. The opportunity may be lost through an unholy insistence that each work without regard to others. It may be lost by a failure to move together. It may be lost through a prevalence of sectarian spirit. Sectarian effort is doomed to failure in the Far East.

All hail to the glad day that is dawning. The tide is rising; we can not stop it. Thank God, we can not stop it if we would! More and more the Christian forces abroad are determined that they will not go to the bar of God responsible for presenting a divided Christ to the non-Christian world. We are united in the aim to give men Christ and His Word. While we teach our own views loyally, shall we not grant all men the right to interpret Christ for themselves? LET US COOPERATE.

Chart, showing Societies at Work in the Dark Continent.



Prepared by W. J. W. Roome, Esq., Editor of "The Lightbearer"

For the Explanation to the Initial Letters of Societies, see the World Atlas of Christian Missions (Student Volunteer Movement, New York)

In Northeast Africa	there were, in 1910,	16 Societies,	with 296 Foreign and	818 Native Workers
In Northwest	" " " "	12 " "	155 " "	28 " "
In Western	" " " "	19 " "	518 " "	2,538 " "
In Southwest	" " " "	20 " "	664 " "	2,217 " "
In South	" " " "	52 " "	1,589 " "	8,680 " "
In S. Central	" " " "	22 " "	403 " "	3,093 " "
In East	" " " "	20 " "	648 " "	2,962 " "



A TYPICAL AUDIENCE OF MALAGASY CHRISTIANS, ISOAVINANDRIANA

These people came together for a quarterly meeting, and listened to addresses for four hours the day this picture was taken

Cooperation in Madagascar

THE UNIQUE WORK OF A UNITED DEPUTATION

BY HENRY T. HODGKIN, M.A., M.B., LONDON

Secretary of the Friends' Foreign Mission Association



IN the summer of 1913 a work was done in Madagascar which can claim to be almost, if not quite, unique in missionary history.

The results have so far justified the experiment as to encourage the hope that it may be repeated in other fields.

Madagascar is honorably known

among the great fields of missionary labor for its wonderful record of bitter persecution bravely endured, and for the splendid service of its pioneer missionaries. In no field have the advance of civilization and the spread of Christianity been more closely linked than in this great island during the early part of last century. Nowhere has an infant church risen more nobly through se-

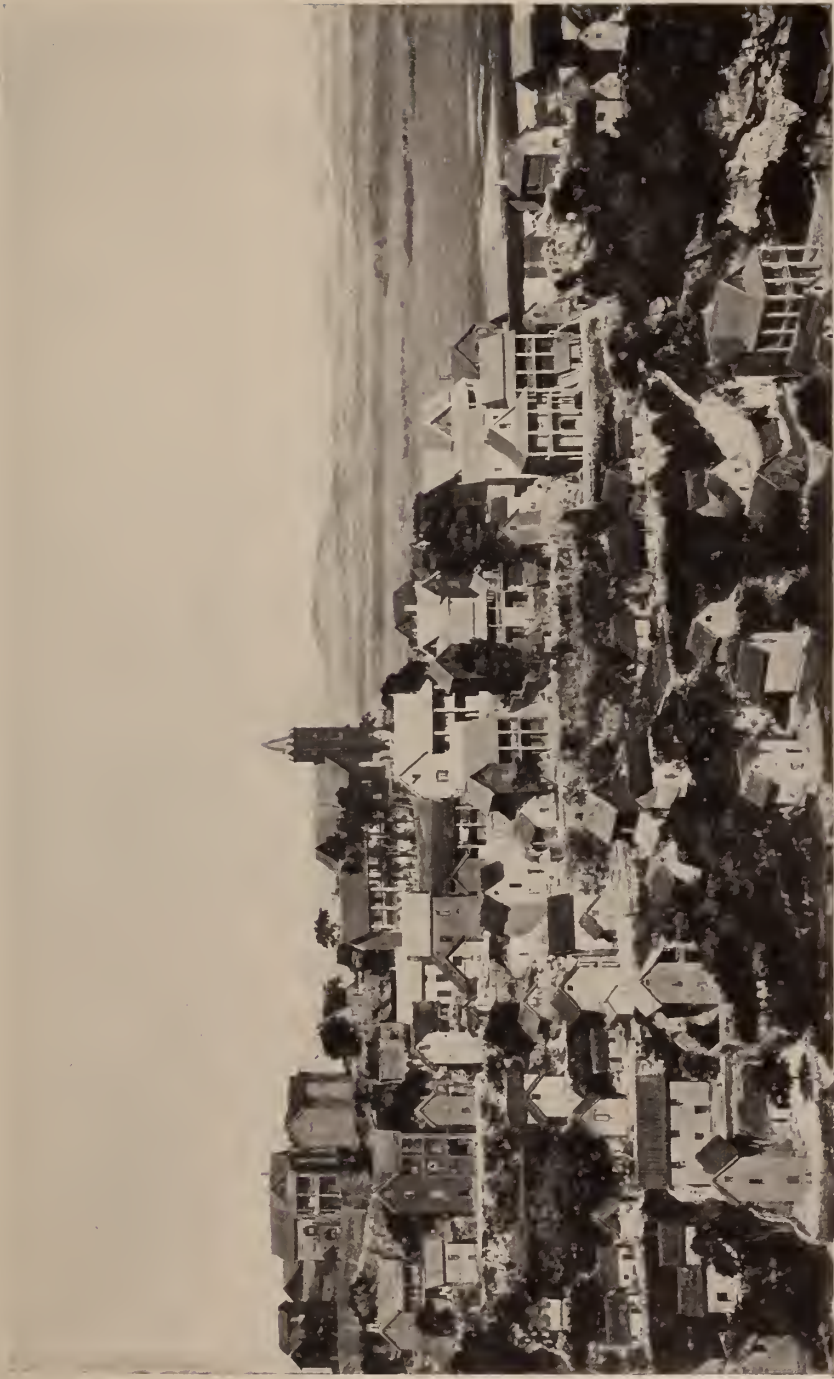
vere trial into a stronger and purer life.

To-day the same church is facing a situation in some ways as perplexing as any among the older civilizations. Under a Government whose influence is steadily directed against aggressive Christian work, and which has succeeded in destroying nine-tenths of the mission schools in the island, with heathen practises reasserting themselves in localities long regarded as Christian, with the systematic spread of materialistic and immoral literature, threatened by the steady growth of Islam in the north, and by the insidious danger due to lack of even elementary education on the part of many of its own members, the church stands in great need of a wise and sympathetic leadership, which shall help it to rise victorious amid all these complex problems.

In June, 1912, the representatives of the five European missionary societies working in the island met together in London to consider the situation, and decided to recommend that their boards send out a united deputation to help the missionaries and the Malagasy leaders in facing the present situation. The societies had an additional reason for taking this step. The Isan Enim Bolana, or Six Months' Meeting, of the churches connected with the London Missionary Society, the Friends' Foreign Mission Association, and the Paris Missionary Society, has for many years exercised a double function, as an advisory council in church matters for these three churches, and as a missionary society extending its work to the far parts of the island where no foreign missionary is sta-

tioned. Owing to government action, it had become necessary to formulate a definite constitution for this council. The question arose thus from without, as to how far it would be possible to go in the direction of complete union at the present stage in the life of the Malagasy Church. The work carried on by all three societies had, in the main, been commenced by the London Missionary Society. When the Friends took up work, nearly half a century ago, after the close of the great persecution, they took over churches which had previously been under the care of the London Missionary Society, and, from this basis, extended and enlarged their work. Much the same state of things existed when, some thirty years later, the Paris Mission began work there after the occupation of the island by the French Government. Each mission had, however, developed work on its own lines, and so, altho there is still a fundamental unity and a close federation in the work of the Isan Enim Bolana, there are three separate church organizations, each with its peculiar form of church government, and emphasizing, to a certain extent, different aspects of Christian truth.

Early in the summer of 1913 three representatives from each of these three societies left for Madagascar, and, in addition, the Anglican Mission (S. P. G.) had designated Bishop King of Madagascar to represent them in joint conferences, the Norwegian Mission had appointed their superintendent in Madagascar, Mr. Bjertnes, and Mr. Torwick, and Dr. Dyrnes had similarly been chosen by the home boards of the United Lu-



A VIEW OF TANANARIVE (ANCIENT ANTANANARIVO), THE CAPITAL OF MADAGASCAR

theran Church of America and the American Lutheran Board of Missions, respectively. These seven missions comprise all the non-Roman Catholic societies working in Madagascar, and plans were made for complete cooperation in any discussions which might take place.

Throughout the visit the most perfect harmony prevailed among the representatives of the various missions. The first welcome to the shores of Madagascar was given by the representatives of the French Church at Majunga, among whom were young men educated in the London Missionary Society and the Friends Mission schools in the capital. The first service, attended by the bulk of the deputation who were traveling together, was an Anglican service at Tamatave, conducted by Archdeacon MacMahon, of the Society for the Propagation of the Gospel. On arrival in the capital, there was a full conference between the various mission representatives and leading missionaries. Together the deputation waited upon the governor-general. During the closing weeks of the visit a series of united gatherings were conducted with the greatest harmony, and with the happiest results.

In preparation for the visit an exhaustive list of questions had been drawn up, and these were answered with the utmost care by a number of missionaries and committees. Type-written copies of the matter arising out of these replies had been studied and discussed together by members of the deputation, and, most important of all, prayer had been offered for months beforehand all over Madagascar, and by many persons at home, that the visit might prove to

be truly successful. There was a great spirit of expectancy, there was a deep sense of the importance and timeliness of the visit, and there was the heartiest cooperation on the part of all, both missionaries and Malagasy.

The Method Adopted

The first week or ten days was devoted to meetings of welcome in Tananarive, to the perfection of arrangements for visits in the country, and for the final conferences, to a preliminary discussion of the main subjects for mutual conference, and the issue of a full agenda to be studied by each missionary prior to the meeting of the joint conference. In these discussions Malagasy opinion was carefully consulted, and, altho it did not seem possible to have Malagasy representation in the main conference at the close, several special meetings were held with native leaders, and the fullest confidence was established and maintained. A month or six weeks was then devoted to a thorough visit of the country, each deputation concentrating on the district occupied by its own mission, tho taking opportunities of visiting the stations of others. After returning to the capital, some time was spent in completing the inspection of the institutions there, and in conference between each deputation and the missionaries and Malagasy connected with the particular mission.

All this prepared the way for a well-informed and practical discussion of the main problems with which all the missions are faced. The closing days were, therefore, devoted to joint conference, and to great mass meetings with the Malagasy Christians, who were assembled in thou-

sands from the country districts for the half-yearly gatherings of churches connected with the three sister missions. Before the deputations left, it was possible to lay before the Malagasy some of the main conclusions of the conference, and the fact that one or another acted as spokesman, and presented the views of all the seven missions made a very deep impression on the Malagasy, and demonstrated the actual unity we

of God in the hearts of these people, and with a great hope for the future of the church in Madagascar. Such an impression is deepened by the intimate knowledge of some of the Malagasy leaders, men of spiritual and intellectual power, humble, and yet courageous, showing an eager desire to learn from the missionary, combined with a healthy sense of independence and growing strength. One's only regret is that there are



BOYS' SCHOOL IN TANANARIVE—FRIENDS' FOREIGN MISSION ASSOCIATION

had in Christ in a way which had never before been witnessed in the island. The great meetings at the close of the visit were impressive beyond words. As thousands listened for hours together to difficult addresses delivered through an interpreter in an atmosphere which would have driven a Western audience out of the church, as they followed closely the various points made, and as one felt the deep spiritual response which was given to the message, all the visitors were deeply impressed with the reality of the work

not more such men in this hour of danger and opportunity in the life of the Church of Christ in Madagascar.

As to the practical results of this unique series of conferences, seldom has a similar gathering been able to accomplish so much in so short a space of time. Little time was given to mere talking. Half an hour in the middle of the morning was spent in devotion; and one evening was taken up with a careful presentation, by a delegate from each mission, of the point of view of his own com-

munion in approaching the question of Christian unity, and his thought as to the contribution which that communion had to make to the church life of Madagascar. This session was



NON-CHRISTIAN NATIVE OF MADAGASCAR

one of the most impressive meetings ever attended by any who were present. There was perfect frankness on the part of each. There was no attempt to minimize differences or to make compromises. Each stood his ground and stated what he believed God had given to him. At the close a deep hush fell on all. The chairman called for prayer. There was no place for a discussion of differences. We had reached a place where we knew that we were one in Christ. Round His feet we gathered, each strong in convictions which might appear to be diametrically opposite to those of the man or woman

who kneeled beside him, but each determined, above all else, to be true to Christ, and, knowing that, we were one great fellowship of His disciples. We left the room with minds and hearts occupied not with our differences, but with our great underlying unity in which we were securely bound together into one living Body in our great Head.

Setting aside these experiences, which are too deep for many words, and which can not fail to have results more far-reaching than anything else done by the conference, we can classify its work under the following heads, and thus give some idea of its far-reaching significance.

The Evangelization of the Island

While the central plateau of Madagascar has for many years been occupied by missionary forces, and has a relatively larger Christian community, there are many parts of the island which must still be classed as unevangelized. Spasmodic visits have been paid. The native missionary society has sent its agents into a number of outlying posts, and done a good tho scattered work. Certain ports have been occupied, such as Tamatave, Fort Dauphin, and Tulcar. But, generally speaking, the larger part of the area must be classed as "unoccupied." The missions faced together the great task which still confronted them, and took the native missionary society into close consultation. They looked at the task as a whole, realizing something of its urgency in view of the advance of Islam on the northwest, and the spread of materialism from the center. They met in a spirit of mutual understanding, each anxious to

avoid the duplication of work on the one hand, and the passing by of any section of country on the other. As a result, practically the whole of the island was mapped out. The native missionary society agreed to a modification of its policy, looking to a definite concentration on one area. The foreign societies agreed to cer-

sions agreed to the boundaries defining the area which each should seek to occupy, and adopted a resolution which lays down the lines of procedure in case of churches in Imerina wishing to pass from the care of one mission to that of another. It can not but come as a strong call to the supporters of the



A GROUP OF CHRISTIAN MALAGASY AND THE FRIENDS' FOREIGN MISSION DEPUTATION
Taken at Arivonimanno. Secretary Henry T. Hodgkin is standing at the right

tain geographical limits, and each stated its ambition to occupy a portion of territory which no other society contemplated entering. Already two or three of the societies have laid plans for advance in accordance with this well-considered scheme, and there is reason to hope that in five or ten years' time practically each part of this vast unoccupied area will have seen the beginnings of organized missionary effort. All the mis-

various societies at home to know that the share which they are called upon to take in this advance is part of a well-considered policy, in which all are agreed, for the speedy occupation of the entire field.

Education and Training of Leaders

A large amount of time was given to the consideration of other important questions. The action of the Government, by which a large pro-

portion of the mission schools have been closed, has created an urgent and dangerous situation. Twenty years ago a large body of young



A CROWD AFTER CHURCH AT MIANTSOARIVO

people was being trained in mission schools throughout the country. Practically every church building was being used in the week for a school-house, and the children of church-members who were not receiving at least an elementary education was almost a negligible quantity. Now the new Government schools, whose tendency is most frequently anti-Christian, are gradually replacing mission schools. Many children are, however, unprovided for, the total number at school being many less than it was before the Government action. The danger which threatens the church is, therefore, that its members generally will have little or no education, and that some of them will have received what little they have with a strong anti-Christian bias. There is, also, a large range of educational ground common

to all the societies, and everything is to be gained by cooperation in facing these questions. There are also the difficulties due to the over-emphasis on teaching the French language in the curriculum, the problems connected with the education of a child race, and the question of industrial and technical training. The conference agreed to the formation of a Joint Consultative Board of Education to "consider questions of educational policy, school-management and teaching method, and give advice to the missions on these subjects, as may be necessary."

All agreed that there is now no more important problem in Madagascar than the training of leaders for the native church. Already two missions are cooperating in this work, and a third is considering the possibility of entering the union. Per-



GIRLS' HIGH SCHOOL, FARAVOHITRA

haps the most noteworthy was the proposal on the part of the Paris Mission to open a higher school in

the capital for boys who have completed their course in the existing high schools carried on by the various missions. Already the Paris Mission is undertaking the normal training for all missions in the last year of the brevet course. With the exception of this work and the theological courses, there is no Christian education of a college grade, the action of the Government having practically cut out the higher departments of the schools in town. Now the way seems clear for the opening of such a school or college. The Paris Society proposes to take full responsibility in the matter, while the other missions have agreed not to open competing schools, and to give what help they may be able in teaching, and in sending pupils.

The Malagasy Church

Having behind it a history of nearly one hundred years, and having been developed under the guidance of such wise and far-seeing missionaries, it is not wonderful to find that the Malagasy Church is reaching the point at which a much larger responsibility for its own work can be taken over by it. It is now possible to plan missionary policy with the distinct aim of ultimate withdrawal, not simply as a distant ideal, but as now in sight. The problem is what particular path to take, which steps to take first, and at what rate it is safe to proceed. The conference decided to lay the whole question before the Malagasy leaders, and, at the half-yearly meeting of the three sister churches, the deputation made a public statement on the question of self-support and self-government, which evidently

made a deep impression. Great emphasis was laid by the conference on the moral and spiritual side of this problem, and of the kindred one



SOCIETIES AT WORK

- Friends' Foreign Mission Association (British).
- Society for the Propagation of the Gospel (Anglican).
- Norwegian Missionary Society (Norwegian).
- United Lutheran Church of America.
- Lutheran Board of Missions (American).
- Paris Missionary Society (Société des Missions Évangélique).
- London Missionary Society.
- Isan Enim Bolana (Malagasy Missionary Society).

of union. Everywhere it was found that the Malagasy leaders responded to the idea of a united and independent Malagasy Church. Many of them, however, were fearful lest the pace be too much accelerated, and, indeed, as consideration was given to the problem, it became evident that, until many more leaders were raised up and trained, there would be grave

danger in pressing forward too rapidly. At the same time, there are a number of able and consecrated leaders in the Malagasy Church, and it was quite clear that a distinct forward move could be made.

The question of a constitution for the Isan Enim Bolana came up for consideration. It was not possible finally to ratify this, but there was much discussion, and a draft agreed upon carried the federation a stage further than anything hitherto attempted. The three societies agreed in the principle of full interchange of membership. This involves, on the part of two, the acceptance as full members, with equal rights in the church of persons who may not have been baptized, and who do not partake of the Lord's Supper. In the Friends' Church there are many who do use these outward rites. But there is full liberty to abstain on the part of any who feel conscientiously unable to partake. This liberty will now be exercised in all the three churches. At the same time, in those individual churches in which no provision is now made for the use of these rites, such provision will be made in the event of persons removing from other churches, and who ask for such provision. While the constitution can hardly be said to provide as yet for a full union of the three churches, it certainly is a notable step in that direction.

The Continuation Committee

So near did the members of the conference come to one another in those days, so loving and fruitful was the fellowship established, and so clearly desirable its perpetuation,

that it seemed inevitable that a Continuation Committee should be formed. There was never any thought of giving this committee any executive function. It was called into existence to perpetuate the spirit of the conference, to consider Madagascar as a whole, to act, when required, as a Board of Reference, to facilitate cooperation, to keep in touch with the Edinburgh Continuation Committee, and "to serve as a means whereby the Christian forces in Madagascar may express themselves unitedly when they so desire." One mission did not see its way at once to join in the committee, but hopes to be able to do so shortly, its members in the meantime attending the sittings of the committee.

During the visit of the deputations a great deal was accomplished in the conferences of the several missions. Much was done by informal discussions on the part of the deputations, and with missionaries and Malagasy leaders, which can not even be summarized here. Statements made and addresses given at the huge meetings of the Isan Enim Bolana, and at numberless smaller gatherings, produced a deep spiritual effect. The very fact of the visit being paid, the long and difficult journey taken, the separation from families and friends, the number and position of those who came, all made a very deep impression upon the people. There can be no doubt that the experiment has amply justified itself, and that those who took part in it unite in the hope that simultaneous deputations may become a recognized missionary method where conditions are favorable.

A Cultured Missionary Scholar

JAMES S. DENNIS, AND HIS SERVICE TO THE WORLD

BY ROBERT E. SPEER, NEW YORK



IN our thoughts of Dr. Dennis the real greatness of the work which he did, and of the influence which, more or less unconsciously, he exerted, is accompanied and almost obscured at times by the loveliness of his character and life. From his childhood he had the qualities of considerateness, of gentleness, of purity, of friendliness, which grew with his growth, and made his companionship an unclouded pleasure to all who were associated with him. From his childhood, also, he had the gravity and seriousness which filled all his work with conscience and truth. He grew up in a home of comfort and wealth and Christian faith, and the missionary purpose came to him as a child, as it had come to Coleridge Pattenon and to James Chalmers. Dr. Henry H. Jessup, who was to be for many years one of his fellow missionaries and intimate friends, tells, in his autobiography, how the missionary call touched the boy of thirteen:

On the 27th of October, 1855, I attended the morning missionary prayer meeting at Union Theological Seminary, and met some of the beloved brethren who were expecting to go abroad; Harding (India), White (Asia Minor), Byington (Bulgaria), and Kalopothakes (Athens).

The next day I spent in Newark, N. J., in the church of that scholarly and saintly man, Rev. J. F. Stearns, D.D. I preached in the church, address the Sunday-school, and promised to write to the scholars if

they would first write me. I also proposed to them that, if they felt inclined on reaching home, they should write a resolution as follows: "Resolved, that if the Lord will give me grace, I will be a missionary." One little boy, James S. Dennis, did write such a resolution, as I learned thirteen years afterward (September 23, 1868), when I went to Newark to give the charge at his ordination, and was a guest in his house. Mrs. Dennis told me that, in October, 1855, her son Jimmy came home from hearing me speak, went to his room, and soon after brought her a written resolution: "Resolved, that if God will give me grace, I will be a missionary." She said to him, "James, you are too young to know what you will be." "Yes," he said, "I did not say I *will* be, but, 'if God gives me grace, I will be.'" "And now to-day you are to give him his ordination charge as a missionary to Syria!"

Surely the Lord must have inspired me to make that suggestion when I did, for Dr. Dennis has done more for the cause of foreign missions than almost any other living man. We have always been dear and intimate friends, and, in Syria, where he labored for twenty-three years, he is beloved by all who knew him. His Arabic works, "Christian Theology" (two volumes, 8vo), "Evidences of Christianity" (one volume, 8vo), "Scripture Interpretation" (one volume, 8vo), are classics in Arabic theological literature.

Every quality displayed by the child ripened in the character of the man—his earnest, thoughtful consideration of his duty, his prompt acceptance of it when it was clear to him, his gentle but firm adherence to it, his calm confidence in the will of God, his lack of all unreal feeling, of all mock heroics, and his simple recognition that whatever work God

had for him to do was the one thing about which he should feel concern. In all these things the boy was father to the man.

James Dennis was born in Newark, New Jersey, on December 15, 1842. His father was interested in the early railroad development of the State, and the family relationships were such that the boy knew the people worth knowing and felt about his life the most stimulating and refining influences. He was sent to Princeton College, and was graduated in the class of 1863. From the college he went to the seminary in the class of 1867, one of the most remarkable missionary classes ever graduated from the institution. Out of its seventy matriculates, it gave Baldwin to Turkey, Butler to China, Dennis to Syria, Douglas (afterward Member of Parliament and Senator in Canada), and Heyl and Wherry to India, Thomson to Mexico, and Chamberlain to Brazil. That same class gave Richard C. Morse to be the leader of the Y. M. C. A. of North America, Dean Griffin to Johns Hopkins University, Bloomburgh to Lafayette College, Sparhawk Jones and Henry H. Stebbins to the home ministry, and not less than eight men to the home missionary service.

From this training and fellowship Dr. Dennis went, in January, 1869, to Syria, which was then a mission of the American Board of Commissioners for Foreign Missions, through which the New School Presbyterian churches, which had separated from the Old School in 1838, were making their missionary contributions and sending their missionary recruits. Since James Dennis be-

longed to a New School congregation—tho he had taken his theological course in an Old School seminary, as many missionaries who went out under the American Board had done—he had offered himself to the American Board. In 1870 the New School and Old School churches were reunited, and with the reunion and the withdrawal of the New School churches from the support of the American Board, the latter transferred to the Presbyterian Board several of its missions, which had been largely staffed from the Presbyterian churches, Syria among them. This brought James S. Dennis into his own relationship with the Presbyterian Board.

In Syria he mastered Arabic and devoted himself to the work of theological instruction. He had to create his tools, and prepared in Arabic a statement of Christian doctrine which has been used until the present day. It was not a translation of any one American book, but was a selection of what commended itself to Dr. Dennis from many books, welded together by his own mind and heart. He was a man of open and receptive mind, but thoughtfully and earnestly devoted to the firm body of evangelical truth, and while he witnessed without fear the shifting change of emphasis and the new modes of thought which were at variance with his own mood, but in which he looked carefully for what he could see to be true, he abode in the central convictions of the New Testament with a reasoned and confident faith.

In 1892 he was called home by business responsibilities. His going was deeply lamented. He was one who made himself beloved wherever

he was. He had done so in Syria. The word "Dennis," in its Arabic sound, had an unfavorable significance, and he was, accordingly, always called "Ennis," meaning gentle or affable. His characteristic friendliness had borne its fruitage in the love of his associates for him. But it was necessary to return to America, and he never went back again to Syria. He settled in New York, and for some time, during periods of special need, served as one of the corresponding secretaries of the Board, and even after the discontinuance of this service, for some time did a good part of the editorial work of the Board. His freedom from missionary duty and his ample means did not entice him into any selfish or indolent life. He had already conceived the idea of his great missionary book and apologetic treatise, in which the relation of Christian Missions to Social Progress should be set forth, with its incidental proof of the divine power of the gospel in human life. He set out to gather first-hand testimony from all the mission fields. An immense correspondence grew up. The material, as it came in, was classified and re-classified, worked over, written out and re-written. He employed competent help. He generously recognized all the labor spent by others. As he went on, his undertaking expanded, so that the material, while used in lectures in Princeton, Lane, Auburn, and Western (Pittsburgh) Theological Seminaries, far exceeded the bounds of a lecture course, and ultimately appeared in three great volumes. He spent a great deal of his own money in publishing the books, as well as in preparing them, and counted this ex-

penditure a missionary contribution, as indeed it was. The work constitutes our most massive missionary production, and while it has not lacked, as no such undertaking could lack, its critics, both friendly and hostile, it remains a storehouse of facts and evidence and a monument to the industry, the calm faith, the tireless and conscientious patience, the breadth of mind, and the glowing benevolence of its author.

Dr. Dennis's other most distinctive service to the mission cause was his work in connection with missionary statistics. At his own expense he compiled and issued a centennial survey of missions in connection with the Ecumenical Missionary Conference in New York in 1900. It was the most comprehensive and authoritative collection of missionary statistics which had ever been made. A committee, of which he was chairman, undertook and completed a similar task in connection with the World Missionary Conference in Edinburgh in 1910. In such work no toil was too great, and no expense to be spared, if it was necessary to secure needed information or to guarantee accuracy. In the collection and presentation of missionary statistics he erected new standards of what can and ought to be done.

But neither the absorption of his great apologetic task, nor the burdensome cares of the statistician, monopolized his activity. He was constantly producing missionary articles of a high order as by-play, and entering in the most active way into all the work of missionary administration. For twelve years after his return from Syria his name was still carried on the rolls of the Syria

Mission in all the reports of the Board, and he was constantly in the offices of the Board in consultation with regard to its work. In 1904 he became a member of the Board and served on its Committee on Syria, Persia, and Africa, first as a member and then as chairman, and no member of any Board could have performed his duty more devotedly, intelligently, and winningly than Dr. Dennis. He was ever ready, also, to advise any missionary cause and to aid any missionary interest. When Dr. Boegner, of the French Evangelical Society, was in America in 1911, seeking to interest friends in the support of the work of the French Society, after the disestablishment of religion in France had thrown new and heavy burdens on all the churches there, Dr. Dennis was his closest adviser, and when his errand seemed about to have failed, Dr. Dennis stepped forward—altho he was the most modest of men—to take the leadership which was required. His doing it, and the way of his doing it, were more than good Dr. Boegner could speak of without moistened eyes.

Beside this active participation in missionary administration, Dr. Dennis was a prolific missionary writer. His first book, "Foreign Missions After a Century," appeared in 1893; then followed the "Centennial Statistics," and three volumes of "Christian Missions and Social Progress," of which mention has been made; in 1908 came "The New Horoscope of Missions," the course of lectures delivered in McCormick Theological Seminary in 1907, and in 1913 "The Modern Call of Missions," a collection of his best missionary articles. Some of these

articles no one but he could have written, especially several which appeared anonymously in 1889, dealing with the missionary enterprise in the Turkish Empire. In all that he wrote, as in the man himself, there is not one judgment, not one word, which is unkind or harsh or unfair. He always spoke the truth as he saw it, but he always saw it in love.

Dr. Dennis was naturally of a calm and controlled spirit, but not impassive. He was all eagerness and interest, and as ready to enter into other people's thoughts as to express his own. And especially was he full of a rich and unfearing Christian hope. The bits of verse which he inscribed upon the title pages of his books reveal him. The three following were placed, one in each of the three volumes of "Christian Missions and Social Progress":

The new age stands as yet
 Half built against the sky,
 Open to every threat
 Of storms that clamor by;
 Scaffolding veils the walls,
 And dim dust floats and falls,
 As, moving to and fro, their tasks the
 masons ply.

—*William Watson.*

Thus, with somewhat of the Seer,
 Must the moral pioneer
 From the future borrow:
 Clothe the waste with dreams of grain,
 And, on midnight's sky of rain,
 Paint the golden morrow.

—*John Greenleaf Whittier.*

God works in all things, all obey
 His first propulsion from the night;
 Wake thou and watch! the world is gray
 With morning light.

Aid the dawning, tongue and pen;
 Aid it, hopes of honest men;
 Aid it paper, aid it type;
 Aid it, for the hour is ripe.

And his last book bore on the title page the lines:

Wider and wider yet

The gates of the nations swing;
Clearer and clearer still

The wonderful prophecies ring:
Go forth, ye hosts of the living God,
And conquer the earth for your King!

And it closed with the lines:

O Father! haste the promised hour

When at His feet shall lie
All rule, authority, and power

Beneath the ample sky,
When He shall reign from pole to pole,
The Lord of every human soul."

To the fulfilment of this prayer Dr. Dennis unreservedly devoted his life. He had no other interests than those of true friendship and of the evangelization of the world, with all

that that purpose involved in his large conception of it. For years Mrs. Dennis has been an invalid, and it was a surprize to many that he was called onward before her; but it would have been like him to see the goodness of God in allowing him to go forward to prepare a place for her, if he could no longer minister to her here. Ministry to her and ministry to the world ministry of Christianity had been the consuming service of his life. He lived and died in what he himself described as "the conviction that world-wide missions represent in their prospective influence, their varied activities and full significance, the divine ideal of Christian service for all mankind."

A Twice-born "Turk"—Part IX

THE REMARKABLE REMINISCENCES OF A CONVERTED
MOSLEM SHEIKH

TRANSLATED BY ARTHUR T. UPSON, CAIRO, EGYPT

Superintendent of the Nile Mission Press

Baptism at Last



URING the week in which I came to Cairo the Church Council met and questioned me concerning my faith. They decided to postpone my baptism for a time, lest the news of such a step would cause my wife's people to forbid her coming to join me. When my boy ran away, however, I knew that he would inform all my people that I had become a Christian, so that there was no reason to delay the matter longer. The missionaries, therefore, arranged the

ceremony, and baptized me with water, while the Lord baptized me with His Holy Spirit. To Him be praise for this great salvation by His precious blood.

Some who heard of my baptism told the students in El-Azhar, and they informed one of the Sheikhs. He collected a number of other Sheikhs and merchants, and all came to meet me, and invited me to go in for a talk. We sat down, and the Sheikh who was the head of the deputation spoke to me with all sorts of adulation and hypocritical praise, stating that they had verified the fact

of my lineage, and therefore my baptism was a crushing blow and had broken their hearts. For half an hour I was listening to his nonsense, offering a prayer to God for wisdom. When the Sheikh left off speaking, I said: "And now, what are you wishing with this assembly?"

They replied with one voice: "We only wish your welfare in this world and the next, and that you may retain your religion and your humanity. We know that the missionaries have led you astray through the large sum of money they offered you in your necessity. We ask you kindly not to give them back a cent of what they have paid you, but we are prepared to secure for you an appointment in any good business establishment you wish."

The Sheikh then put his hand to his pocket and brought out a handkerchief full of coins, saying: "Kindly receive this one hundred pounds, put it in your pocket, for it is your property."

"Whence is this money that is given to me so unexpectedly?" I asked. "I can not receive it until I know from whom and for what purpose you have given it to me."

"Your brethren, the Moslems, have collected it privately," he said, "in order to relieve you from the yoke of the missionaries. All you have to do is to write two lines, in which you clear yourself from everything that has been asserted of you in the way of conversion to Christianity, so that we may publish it in one of the papers."

I became very angry, and replied: "In reply to all the Sheikh has said as your spokesman, so far as the praise and flattery that you have

given me, there is no virtue in that. All virtue is of God, and I must alone praise Him, but the rest is without any basis whatever, and I have no pleasure in lies. As for what you say about my lineage, this and all earthly relationships now no longer concern me, nor can I boast of it, for it is all of the dust and unto dust shall it return, for your Koran says, 'There will be no genealogies among you in that day, the day of resurrection.' As for your wish to seek my welfare, may God reward you with good, and know that I wish for you as much as you wish for me. As for the statement that the missionaries have beguiled me by offering me money at the time of my great need, let me only say that you have fabricated lies against the missionaries, and you at the same time have advised me to commit robbery.

"May God forgive you for saying that they have deluded me, for I am not one of the deluded ones. It is true I was never in need of money until I decided to become a Christian and came to Egypt, nor did my needs increase until you, O Sheikh, abducted my son. If Christ had not told us to 'swear not at all,' I would have sworn to you that on the day of my baptism I tasted no food, not because I had decided to fast, but because I possess no money on that day, for my boy stole the remainder of my small salary when he ran away from me. After all this, will you say that they have led me astray with money?"

"As for your offer of a hundred pounds, and your promise of high positions if I will only disown my religion, I am surprized at you. You have profest to raise me to a

very exalted position; but, by offering me money as a bribe, in order to betray my conscience, you have put me beneath the level of the dogs.

"May God forgive you for these wicked insults, which have reached the extreme of all contemptibleness, as tho you thought religion and faith were merchandise to be sold and bought. If I had been one of those that money or position would buy, I would have remained in my own country as a Sayid, having my hands kissed by the people, where I could have obtained money from various sources.

"Finally, that if you wish to procure my salvation from eternal perdition as much as I wish yours, then collect together the chief of your learned men. I am prepared to meet them, and to expose their fallacies, and to show the falseness of the views you are now holding. If they clearly convince me of the falsity of my faith, I shall return to Islam—speedily, and that without bribery."

"A very good thought, indeed!" the Sheikh answered. "Let such a meeting be held in my house."

"All right," I answered, "on condition that I am accompanied by two officers, one from the Egyptian Government and one from the English."

"Why such a condition?" asked the Sheikh.

"For protection against the loss of my warm blood," was my reply.

They then whispered together, and one of them came aside and whispered to me, "This company is wishing to appoint some one to attack you secretly, unless you will agree to write a notice in one of the Islamic papers."

"Sit down again," I said, "and listen to what I am going to say to you and them."

I then called aloud: "The happiest and most blest hour of my life will be the hour in which I am killed as a martyr, for I shall then go straight to heaven to be with Christ in the eternal glory. I do not think, however, that God will allow you to do this, for it is His purpose that I should serve the Moslems while a Christian, even as I used to serve them while a Moslem. The Lord of Peace will be with me always."

Then I left them and came away.

Narrator: I then said to him, "Do you think that they will do anything?"

"The religion was begun and propagated with the edge of the sword," he replied. "It is not unthinkable that its people should carry out its principles; but I am not afraid of their childish threatenings, for I have in my heart unchangeable peace. He on whose side is the Creator need not fear the creature."

Narrator: Some months passed before I saw him again. He was coming out of a house toward evening, and we sat down together while I asked what had happened since we last parted. He smilingly resumed his story.

Sheikh: Not many days after my son had left me, letters came from my friends in Syria, asking the truth of what my boy had reported. They all urged me to answer quickly, as to my reasons for becoming a Christian.

In order to save time, I wrote my Confession of Faith, showing, briefly, the chief reasons for my conversion, and how I found the truth in the Scriptures after searching long in

the chief religions. This paper was printed, and I put a number of copies in separate envelopes, and sent them to every one who had address me on the subject.

Arrival of His Wife

My wife was continually sending me letters, asking for traveling expenses, so that she might come to Egypt. I sent her the money, but she replied that her family and all the people of the town had prevented her from coming.

I entirely surrendered my case to Almighty God, and prayed to Him by the only intercessor, namely, the Beloved Savior, who had promised not to send away any who came to ask Him. Many of my Christian brethren and sisters, Egyptians and also English and Americans, joined me in my petition, and God granted our request in spite of every difficulty. My wife once more sent a request for traveling expenses, that she might come at once, and as I had a firm belief that God had answered our prayers I sent the traveling expenses immediately. Soon she and the boy arrived. Now her guidance into the truth depends upon God's answers to the prayers of many believers through His grace and by the action of the Holy Spirit.

Narrator: Was she not one of the bigoted Moslems, and is she not acquainted with the doctrines of Islam?

Sheikh: Yes, she is one of the most bigoted, and her family more so. But God gave her such a strong purpose as to silence their opposition, altho some of her friends threatened to have her put to death.

Narrator: In that case it is very clear that her coming here was a

matter of divine providence and entirely supernatural.

Sheikh: Praise be to God, our generous Lord, who has never failed and will never fail, to care for his humble servant.

Peace in Believing

Narrator: Would you tell me something about your spiritual condition while living with your family?

Sheikh: I thank God and praise Him with all my heart that I have been born again with the new birth, and the old nature has been crucified, and I have risen again, not by my own means, but by Him who saved me by His blood. My evil dispositions have been altered and I have, by degrees, obtained a new character, for my former haughty pride has been changed to humility, and my hot temper to clemency, and my evil thoughts to chastity, and my covetousness to contentment, my hastiness to patience, and my rebelliousness to obedience; in short, God has replaced most of my evil traits of character by new and praiseworthy ones, through His Holy Spirit; while as to the remaining traits of character about which His Spirit rebukes me at times, He will deliver me from those also, and hear the prayers of my brethren and co-workers in His vineyard, that I will have grace to overcome every temptation and fulfil all His holy desires in me, that I may remain steadfast in Him and He in me for ever.

If there had been no other evidence that the Christian religion is the true religion of God, this great change in me would be sufficient evidence to prove it.

Narrator: Can not you find something like this in the *Tariqa*?

Sheikh: As soon compare the sky with the ground. I admit that there is in the Tariqa of the Sufis a certain amount of partial change in the character of its adherents. That is not by the Holy Spirit, but by burdening their followers with various exercises and penances, in spite of which no one finds real satisfaction; but you can always find him afraid of falling, and of a bad end, and perplexity is his lot at all times. He is assailed by doubts and imaginations, even tho he be of the established ones. He will find in himself an inclination to fleshly lusts, even while trying to escape far from them. He endeavors to keep at a distance from sin, for fear of falling into it, and yet he is attracted by it, and this causes despair.

A truly regenerated Christian, on the contrary, flees from the flesh and from sin as man flees from consuming fire or from the roaring lion, and he hates sin as he hates death, or rather he regards every sin as death itself. His special devotion is greater many times than his former pleasure in sins, while he has in his heart peace and safety from all fears, both of this world and the next. God is with him, and He is with God, wherever and in whatever condition he may be. I can not find any more appropriate illustration of the difference between the regenerated Christian and the Sufi's self-righteousness than the comparison of man as God created him in His image, with a wooden imitation of a man in whom there is no life at all.

I praise God at every moment for the joy which I can not express. All that I can say is that I have peace and safety, for Christ died for me.

My bodily death will only be a sleep by which I shall rest from work in this world, and from which I shall awake in the Kingdom of Heaven, enjoying eternal life in the heavenly Jerusalem.

As for my bodily condition, when I was in my country in an exalted position among the Moslems, their reverence being nothing but hypocrisy and flattery, I might have made much money, but it would have been with remorse of conscience, which used to burn me sometimes like fire. I was accustomed to spend very freely upon unholy, sensual pleasures, and I was generally heavily in debt at the end of the month. At present, I receive only sufficient for the necessities of myself and family, but you find me rested in mind, enjoying only allowable pleasures, and sincerely respected by my Christian brethren.

As for my family, my wife now believes that Christ is the greatest of all the prophets, and she has seen already many answers to her prayers asked in His name. May God continue His work in her heart by His great grace, that her faith may be built upon a firm foundation. My boy ran away to Syria on two occasions, but I trust that God will prevent it happening again. At present he is learning the trade of carpentering. God is able to guide him to Himself.

I ask our gracious God, in the name of our beloved Savior, to keep us stedfast in the true faith, that grace may grow in our hearts more and more, that we may be enabled to save many of our fellow men for the Holy Kingdom of Him who is the Way, the Truth, and the Life. Amen.

Ibiya—A West African Pastor

BY REV. ROBERT HAMILL NASSAU, D.D., LL.D.

For Fifty Years a Missionary of the Presbyterian Board in West Africa



AMONG the thousands of native Christians with whom I was associated during my life in equatorial West Africa were many men and women who lived beautiful lives. They held their quiet way in the midst of evil that stalks more openly than it dares in Christian lands, and were pure and upright, even tho they were without many of the "Means of Grace" by which men are aided in civilized lands. A few of these men were called into prominence, because of their natural abilities. One whose memory I revere became the able, devoted, and efficient pastor of a native church. His name was Ibiya, of Corisco.

From the very beginning of the Presbyterian Mission in West Africa the missionaries worked to raise up a native ministry; but no formal arrangements were made; there was no regular curriculum; no stated school; no designated teacher. Each missionary, from among the employees of his station, or the school assistants, found some one whom he adopted as a *protégé*, and to whom he gave special instruction. The training was irregular, as to time, because of the missionary's many other duties. When I joined the mission, on Corisco Island, in September, 1861, each missionary had his special *protégé*, some of whom

had been ordained as ruling elders, or were teachers, candidates, and evangelists. The irregular teaching made the ordination of some of them only a far-off possibility, and their education in English attracted European traders, who offered them positions as clerks at wages far beyond what the mission could ever give. These were powerful seductions, to which most of them yielded. In their new positions the compulsory (in those days) handling of rum, even if they did not drink it, and the almost inevitable Sunday work, broke their good resolutions to maintain Christian characters, and they sadly drifted away. Ibiya was one of those who resisted all such seductions.

In the early history of the church of Corisco, the missionaries, almost of necessity, exercised the functions of both preaching and ruling elders. There was but one church organization on the island, located at the central station, Evangasimba, of which Rev. J. L. Mackey was pastor. At the northern and southern ends of the island, Elongo and Ugobi, were chapels in which regular Sunday services were held, and the pastors, Messrs. Clemens and Dettler, also were ruling elders in the Evangasimba church.*

When I arrived in 1861, Mr. Ibiya was an elder in the Evangasimba

*This holding of ruling elderships by the missionaries finally became an evil, resulting in the abuse of power.

church. He had been sent as an evangelist to a point, Mbangwe, on the northern shore of Corisco Bay, about eighteen miles from the island. He was married to an unusually bright young woman, who had been educated in Mrs. Mackey's Girls' School. Ibiya had already shown that he had completely risen above native superstitions and heathen practises, among which was a secret society for men. The object of this society was the government, especially, of women, and the settlement of tribal disputes. Knowing that their commands simply as *men* would not be obeyed, the members shrouded themselves with secrecy and oaths, and a claim that the society's decrees were dictated by a spirit, Ukuku. Denial of this belief, or exposure of its secrets, was followed by instant death. All young men were initiated into this society, and when any became a Christian, tho the Church required him to leave the society, it did not require a revelation of its secrets. So complete had been Ibiya's break from heathenism, however, that, of his own accord, he felt he ought to expose the falsity of Ukuku. His life was saved only by the prompt intervention of Messrs. Clemens and Mackey, who had been accorded, by the Benga tribe, positions equal to that of chieftainship. Ibiya was advised not unnecessarily to antagonize the heathen element, and yielded to the missionaries' advice. Something was, I think, lost, in the moral effect of his brave action.

Elder Ibiya showed his protest against custom, also, in another way. Rich polygamists had so bought up young girls in the marriage-market, that some Christian young men ac-

tually could not obtain wives. For them, marriage is indispensable. (I never knew, in the mission, an unmarried native woman, and but one voluntary male celibate!) The mission, therefore, paid the "dowry" price for a number of school-girls, and, as their guardians, allowed desirable Christian young men to choose each a wife from these, in case the young woman also assented. Mr. Ibiya had obtained his wife in this way; but her parents' cupidity was aroused, and they demanded that he should pay them for their daughter. Thereupon he advised the mission to give away no more wives, but to require the Christian young men to repay, from their wages, the "dowry" that the mission had given. This advice was followed for some years until abuses caused the entire plan to be abandoned. By that time, also, the church law had come into operation to the effect that Christian parents should not "sell" their daughters into marriage.

With an appreciation of the industrial side of Christianity greater than was then understood by his missionary teachers, Ibiya, on his own suggestion, inaugurated an agricultural community at Mbangwe, where Christians and others wishing to emerge into civilization might escape from rum and other temptations of trade. A large tract of land was secured and diligently planted with cacao and palm trees and rubber vines, and here the settlers might work and escape from the inevitable dishonest debts of the traders' "trust" system. Natives were obliged to carry their own products to the white man, and were forced to take rum in payment. To such a plan no ob-

jection would now be raised by the mission, but in those days the reformer Ibiya was criticized by his white teachers for "commercializing" himself, consequently this helpful plan was abandoned.

Many years after Ibiya was licensed as a preacher, and when, because of deaths and removals to America, the Presbytery of Corisco was about to be without a quorum, Mr. Ibiya was ordained to the ministry, on April 5, 1870, in order to save the organic life of the Presbytery.

The location of the mission on an island had been with the ideal thought that the ocean would be free from the malaria of the mainland; the three stations, Ugobi, for a Benga Boys' School; Evangasimba, for the church and a girls' school, and Elongo, for a mainland boys' school, would relieve the sense of isolation and afford comforting companionship. The educated Christian boys would be expected to go as evangelists to the mainland. But the plan failed. The island proved as malarial as the mainland; the Benga young men were not safe among the other tribes; and the mainland boys, when they returned to their homes, were "prophets without honor." So the plan was abandoned. Ugobi's Benga school was combined with Elongo; later, Evangasimba was transferred to Benita; leaving only Mr. and Mrs. De Heer at the one station, Elongo. Their removal, later, to Benita, was hastened by an act of Mr. Ibiya's. Mr. De Heer had preached an earnest sermon, urging the Bengas to more active work, rebuking them for seeming to depend on white aid, and closing by

saying: "What will you do if I should go away?" Just what he intended by that I do not know. But, Mr. Ibiya, in his prompt, bold, and somewhat curt manner, took it as "a dare" and replied: "Go away, and we Bengas will take care of ourselves!" Not long after, in 1877, Mr. De Heer did remove to Benita, and Mr. Ibiya was appointed in charge of the Corisco church and school, and carried them on successfully.

Mr. Ibiya had four sons and a daughter. One of the older sons, who was wayward, and had fallen into drinking habits, was found dead in a ravine not far from his Mbangwe home. All that was known was that he had been drinking with an employee of the Spanish Administrator on Elobi Island, and had gone on a journey with the latter to the mainland. That employee testified that the young man was drunk, and had fallen into the ravine. In his fatherly sorrow, Mr. Ibiya did not believe that, and charged the employee with having killed his son. When the Administrator acquitted his employee, Mr. Ibiya wrote him an indignant letter, and the Spaniard punished him by exiling him to prison on the island of Fernando Po. The mission appointed me to write a respectful letter there to the Governor, who paroled Mr. Ibiya; and the pastor then diligently used his liberty in evangelistic itinerations on that island. A year later he was released.

After Mr. Ibiya's death, the Corisco affairs were carried on by natives from Benita, until his youngest son, Bodumba, completed his theological course; and since his ordination, he has continued his father's work.

Recent Progress in Egypt

BY REV. J. KRUIDENIER, CAIRO

Missionary of the United Presbyterian Church, U. S. A., 1889



INTERNAL peace and external war have both resulted in good to the cause of missions in Egypt. The disturbed condition which Lord Kitchener found in the country, when Christians, and even Protestants, feared to speak their minds because of a universal dread of what Moslem animosity might do, has been followed by a regime requiring the burial of past differences. Both Christians and Moslems have agreed to live in peace. The firmness of the hand at the helm, the natural inclination of the people to yield rather than incur displeasure, and the well-known fruits of peace has brought on a period of tranquility and of mutual respect. This has afforded an opportunity for true Christian service which the work in Egypt needed and improved. The attitude of Moslem, Copt and Protestant has in consequence been one of mutual respect and forbearance and has in many instances lead to a preaching and a hearing of the Gospel.

At the same time, events in Morocco and the war in Tripoli, followed so rapidly by the war in the Balkans, has affected Egypt not a little. Deep sympathies were stirred for their co-religionists, cooperation was hoped for and was planned among the Moslems, but the same firm hand that had initiated peace now maintained neutrality and thus guaranteed prosperity to the dwellers on the Nile.

A campaign for raising money to aid Turkey was encouraged and wealthy Christians contributed, but beyond this no general movements were upheld. By Turkey's defeats men's minds became perplexed and many wondered not only at the political course of events but also at their religious significance. Moslem fatalism faced the query: "What is becoming of Islam? Hath God forsaken the Moslem? Victory no longer follows our religion." In consequence, enquirers of all kinds improved this state of doubt to learn for themselves.

No year in the history of the Egypt mission has found so many Moslems attending religious meetings or more willing to receive instruction in the word of God. Special meetings have been held for them at Assiut at Minia, at Beni Suef, at Cairo, at Bilbeis, at Benboa, at Tanta, at Alexandria and at smaller places. There have been audiences of considerable size gathered by the itinerant mission workers, Bible classes have been taught at certain centers, scores upon scores of Moslems have been dealt with at hospitals, clinics, mission schools have been increasingly visited and individual missionaries have been privileged to meet many earnest seekers after truth who have visited them, like Nicodemus of old. In some instances, this eagerness of some has stirred up the animosities of others, and in Cairo and other centers a broken seat or pane of

glass has occasionally testified to the presence of would-be disturbers of the peace, yet the size of the crowds that have come to hear, their interest in the questions under dispute, their improved behavior over former years, and the individual hearts deeply affected, all bespeak the Father's solicitude for His lost children.

This work is witnessed to by all mission-agencies operating the field.

The Church Missionary Society, the Egypt General Mission, the Nile Mission Press and others working in the field, as well as the American, United Presbyterian Mission have participated in these signs of God's blessings. We are encouraged to believe that God will visit Egypt with new signs and wonders and will yet fulfil His saving promise, "Blessed be Egypt, my people."

An African View of the Gospel

BY FRANK L. MYONGO, HANJI, BENITO, WEST AFRICA

A Native Pastor in the American Presbyterian Mission



SURELY God is here, and He is working great things among the people of this nation. Altho this church is weak and small, God is in it, using the weak instrument of His people in this church, working wonders by raising dead souls into spiritual life, gradually dispelling darkness and ignorance.

One man, who was a great drunkard, a vicious person, and had two wives, became a Christian. He separated from one and remained with the other as his lawful wife. He gave up his evil habits, and is now an elder of the church, preaching at Nume congregation. He has completed building a house of worship at his own expense, and he preaches without salary. His name is Majoka.

Another man, whose name is Jombe, was a polygamist. At the beginning of last year he called his three wives to the public house and told them that he had finished with his old life and must separate from

two of his wives and live with only one. He said: "I am going to follow Jesus Christ. I can have nothing more to do with any but one wife." He told me that if these women did not soon find men to marry them he would let them go free without asking anything back for what he had paid for them.

Another man, by the name of Agande, told me last March that he had given up three of his wives, one of them with three children, which are a great treasure to the natives. He said: "What more do I lack to be able to unite with the church?" His employment is connected with the rum business—as a clerk in a factory handling rum—so I told him he must first abandon handling that deadly stuff.

Christ Himself is, indeed, working through His light-bearers, and conditions are changing. What joy and courage fill my heart to see these people coming to Christ for the salvation of their souls. God is using His servants to save them.

What Christianity is Doing for the World*

BY THE LATE SAMUEL B. CAPEN, M.A., LL.D.

Formerly President of the American Board of Commissioners for Foreign Missions



NINETEEN hundred years ago the fulness of time had come and the world was ready for God's message of love through Jesus Christ. His life here was brief, only thirty-three years from Bethlehem to Calvary, and but three of these were spent in His public ministry; yet that life and that death have changed the world. The nations then were full of selfishness, licentiousness, and corruption; human life was considered of little worth; it was a world ruled by the law of force and not by the law of love.

The new message of Christ told us of the Father's infinite love and of His eagerness to forgive every wandering child who would return to Him. It was a message of hope and cheer, it called all men to a life of holiness. He told us that true greatness consisted in service, and that there could be an immortal life of joy and of blest progress forever. The years that we spend here, He further told us, were not the real life, but only the preparation for it; the real life is beyond. . . .

Nineteen centuries have gone by, and now England, Germany, and the United States, the three great Protestant nations, rule very nearly 600,000,000 people, and 82 per cent. of the territory of the world is controlled by Christian nations. The English language is becoming the universal language in the student world, and English literature is the language of morality and of the noblest ideals.

Let us look a little more closely at what Christianity has wrought.

1st. *Respect for Woman and her Place in the World.*—In nations where Christianity has not entered, woman has everywhere been degraded and has been used as a slave and a drudge. It was once thought impossible for her to be taught, and that it would be easier to teach a cow to read. Girl babies were often thrown away as of no value. If you asked a father how many children he had, he would simply give the number of his boys. Woman was kept in ignorance, and therefore was the more superstitious. One of our former missionaries to China, the Honorable Chester A. Holcomb, who afterward became Secretary of Legation for the United States in Peking, told me of his many conferences with Chinese officials upon this point. He contended that China would never be a great nation until she began to educate her girls. Now that great nation has begun to do this very thing. . . .

Where Christianity has entered there is a growing recognition that woman is the equal of man in every way. She should have the same legal rights. In the United States she has now equal chances in education; the vast majority of teachers in our public schools, and the presidents of some of our largest colleges, are educated women. Not long ago a woman professor in one of our women's colleges was called to be the Professor of Philosophy in one of the greatest universities for

* Extracts from an address at the Centenary of America's Christian connection with India, delivered in Bombay. Dr. Capen died in Shanghai on January 29, 1914.

men in the whole world. Where Christianity has entered, universal respect is paid to her. In the stations of elevated railroads in Boston you will find this notice posted, "Women first, please"; it is generally understood that they are to be given the best seats. The first institution God made was the home, and woman as the mother of the children is the center of it. Christianity has made her the queen there. . . . No wonder women love Christ, for it is His teaching which has lifted them to their present proud position of influence. Perhaps there is no part of missionary work of greater value than that which the Christian women of the West have helped to do in creating homes for their sisters in other lands. I use the word "create" advisedly, as there is no home of the highest type except where the religion of Christ has come. Look at Grecian and Roman civilization at its best, and see how degraded their women were. When the religion of Christ came, the contrast was so great that a pagan orator of the second century said, "What women these Christians have!" Christianity gives to women her proper place, and her power, exhibited in home life, is helping to re-shape the nations.

2nd. Following what Christianity has done for woman, let us notice, as almost a part of it, the *Sacredness of Marriage*.—Where the principles of Christ have never entered, the marriage tie has been lightly held; plural wives, wives of inferior rank, wives kept and used as slaves, have been the rule. We know the wretchedness and the degradation of it all. Compare this with Christian marriage, one woman with one man, as equals, as partners together for joy or for sorrow, for better or for worse, to the end of life. There is love and devotion each for the other, a love which does not hesitate nor falter even unto death. The mightiest force in the world to-day is the Christian home. We know

the wonderful work of John and Charles Wesley, and how under God they spiritually saved Great Britain in a critical hour in her history. But who molded the Wesleys and made them what they were but their mother? This is a truth in tens of thousands of homes to-day in every Christian land. . . .

3rd. *The Sacredness of the Sabbath Day*.—Every nation has had days of worship for its gods, but where there is no Christ these days are holidays, or days for revelling and debauchery. Christianity teaches that we are to "remember the Sabbath day to keep it holy." Christ honored the day by entering the sanctuary and considering the truths of revelation; He made it a day of mercy and of good to others. We need the Sabbath day for our physical needs; it is a necessity written by the Almighty in the constitution of every man. Some very interesting experiments were made a little time ago by a professor in one of our great universities, in which, with the aid of a microscope, it was shown conclusively that it requires a certain number of hours to restore the brain cell to its proper size and condition after severe fatigue. A night's rest alone is not sufficient; there must be added to the rest of the night a longer cessation in order that the brain may recuperate. It has been well said, "We find the Fourth Commandment in the twentieth century echoed from the biological laboratory with tremendous emphasis." Still more do we need the Sabbath Day for our intellectual and spiritual needs; we need a day when we can forget the field and the shop and can cultivate that which has to do with the deeper things of life. No man can omit this without certainly and steadily retrograding. One of the judges of our Massachusetts Supreme Court has given splendid testimony by confessing that he, like many other professional men, had at one time in his life given up the habit of going to

church, thinking that nature and books would minister to him sufficiently; but he declares that he became conscious under these conditions of a deterioration of his moral nature as he dwelt aloof from the Church and its privileges, and he at once resumed churchgoing.

I have dwelt at such length on the Christian Sabbath because it has been the institution that has had so much to do in making the British Empire and America great. It is the very bulwark of our liberties. Destroy the sacredness of that day, let it become what such days are in non-Christian nations, and the doom of both Great Britain and America would be written. . . .

4th. *Duty of Personal Purity.*—It was Christ Who first laid supreme emphasis not only upon the outer conduct, but also upon the inner thought. His word was, "Blessed are the pure in heart, for they shall see God." He taught the world that the sin of lust is in the thought of the heart, and that this comes before the outward act. "As a man thinketh, so is he." We know the awful immoralities permitted in non-Christian lands—not only permitted, but often encouraged in the name of religion. No man can be a Christian, however, who does not strive for a clean heart and a pure life. . . . Christianity is a religion of purity.

5th. *Duty of Temperance.*—I have especial reference to alcoholic liquors. Intemperance is one of the curses of the world. Wherever Christianity enters it strikes a blow at this evil and urges total abstinence for the individual. There have been tremendous gains in public sentiment during the last few years. Saloons are being more and more abolished; several States in America have entire prohibition legislation, and there are many others where in large portions of the State no saloons are permitted. Where it is not possible to abolish the saloon, the law hedges it about by greater restrictions, and permits less personal profits.

We confess with shame the immense use that is still made of alcoholic drinks and the great amount exported to curse other nations. In fact, intemperance has been particularly a sin of the West, and you in the East have been comparatively free from the evil. We recognize that commercial interests in America and England have cursed Africa and many parts of Asia with the blighting effects of alcohol in various forms; it is a reproach to us, and we do not hesitate here and everywhere to speak our severest words of condemnation. But the moral forces of the nation are arrayed against the saloon, and it is being treated more and more as an outlaw and a constant peril. Even since I was a boy there has been an almost complete revolution in social customs. The Christian Endeavor Convention, in its session last July, declared as its motto, "A saloonless United States in 1920," which will be the three hundredth anniversary of the landing of the Pilgrim Fathers on Plymouth Rock.

6th. *Public Schools.*—Wherever Christ comes and the Spirit of God changes the human soul, there is not only a spiritual but a mental change. Men's intellectual faculties are quickened, and they desire knowledge—knowledge of God first, and then knowledge of God's world and of truth in every realm. Even under the Mosaic law children were to be taught the things that were best. Christianity has laid new emphasis upon intelligence. As immortal souls, it teaches us that we are bound to make the most of ourselves. Wherever Christianity enters, there you find at once the beginning of the school and the college. Certainly in a republic like the United States, where all men have the ballot, it must of necessity be an intelligent ballot if the country is to stand. An ignorant ballot is a dangerous ballot. . . .

The spirit of Christianity, which is the spirit of brotherhood, is in

them all, giving to the humblest and the poorest equal opportunities with the child from the home of wealth. President Wilson has recently said, "I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of all our thought the incomparable and unimpeachable Word of God."

7th. *Respect for the Weak and the Poor.*—The power of Christianity is seen in a wonderful way in the love and the care which are shown to the sick and dependent. Take the directory of any great city, and you will be surprized at the solid columns that give the names of the religious, philanthropic, and humanitarian societies. There are many hundreds of these. There are institutions to provide a home for the orphan, for the poor, and for the insane; there are hospitals for the sick, free to all who are in need. The prisoner also is kindly cared for, even his confinement is regarded no longer merely as a punishment for wrong done, but as a means of reclaiming him from his sin and bringing him back again to society as a better man. This law of love, which is the law of Christ, cares also for the dumb animals; it makes any abuse of them a criminal act, and provides humanely for those that are suffering. Christ's interest in the sick and the needy when upon earth is being repeated wherever His Name is spoken. He Who took the children in His arms and blest them is seeing that same spirit manifested in every Christian land.

8th. *Where Christ comes there is Opposition to all Forms of Cruelty, Oppression and Slavery.*—In non-Christian lands the poor have always suffered at the hands of the rich and strong. Might has perpetrated every form of wickedness, and human suffering has called out to heaven for relief. No man, however, can be a Christian and not be kind and considerate to others. It is equally true that no nation can be

either great or Christian unless it fully respects the rights of the poorest and the meanest. Christ has come with His message of good-will and love and hope and cheer; He has taught that every man is brother to every other man. This truth is as broad as the world; it does not confine itself to the needy in one's own country. There is something greater now than "nationalism"; it is "internationalism"; and the missionary learned the meaning of this word before the statesman.

9th. *Civil and Religious Liberty.*—The history of the past has everywhere shown the tendency of the strong to oppress the weak and the poor. It is the religion of Christ which has taught that God made of one blood all the nations of the earth; that white men and black men, red men and yellow men are all alike His children. All men are brothers, whatever their condition, and are to be treated as such. The Sermon on the Mount laid the foundation for democracy. The wonderful letter of St. Paul to Philemon shows that in the Kingdom of God there can be recognized no such position as that of master and slave, but that all alike stand on the same level as Christ's free men. . . . Wherever Christianity goes, there is awakened this spirit of a common manhood and a passionate desire for liberty of conscience and personal freedom. Coupled with this, there is always a recognition of the duty of obedience to all righteous law and of loyalty to government. . . . While the preaching of Christianity has naturally set men free to think for themselves, and led them to struggle toward better conditions everywhere, yet, to the credit of our missionaries it should be said that they have always taught the Christian's duties of patience and charity. Some day oppression of every kind will cease, and Christ's message, that greatness consists not in wealth or power or position, but in service for others, will be everywhere triumphant.

10th. *Christianity is everywhere changing Social Conditions.*—There is always growth and progress in a vital Christian life, whether it be of the individual or the nation. Where Christianity enters there can be no stagnation, but development and betterment in all social conditions. The class system and the spirit of caste must give way, as Christ bids every man to work out the best that is in him. As Christianity becomes supreme in national life, all forms of injustice are abolished, the hours and conditions of labor are made more humane, and a fair wage is paid. Justice is coming to be the dominant note, and employers and employees alike recognize their mutual obligations. Child labor is being reduced, and as rapidly as possible will be abolished altogether. The child should be educated, not only for its own sake but in order that thereby it may eventually be of the greatest service to the nation. Christ's rule of doing unto others what we would have others do unto us is binding in the business world. The one talent or more which God gives to every one of us is to be used, not hidden, and Christianity is everywhere creating the social conditions which make possible such development and progress.

11th. *Christianity is changing the Business World.*—The influence of Christianity is being felt increasingly in the business world, and a large proportion of the most successful business men in the United States are active workers in the Christian Church. Supreme, sometimes almost brutal, selfishness is giving place to cooperation and to the substitution of the "Golden Rule in place of the rule of gold." To quote from another, "Big business is nearly always real religion." This was tested recently before an audience of over four hundred bright college students. Any firm that carries full-page advertisements in many magazines at a cost of \$4,000 for a single insertion in one magazine, must do

a tremendous business or it could not afford any such sums for publicity. These college students were asked to name some of the big concerns which are so familiar to the American public through their advertising, and the speaker promised to tell in what kind of religious work the head of that concern was engaged. It was most impressive to find how many of the greatest leaders in the business world were active in the Church of Christ. Last June, when the advertising men had their annual meeting in the city of Baltimore, twenty-seven of the pulpits were occupied by these business men on the morning of the following Sabbath. During their convention members of the American Medical Association recently supplied the pulpits for a hundred churches in Minneapolis and the adjoining city of St. Paul. The Christian laymen in business and the professions are everywhere coming to the front as preachers of civic righteousness.

12th. It is important to remember that in the United States more and more *Christian men are being elected to Places of Public Trust.*—All parties or groups of men hesitate to nominate for the highest positions men of immoral or doubtful habits. The present Administration in Washington is a fine illustration of this. President Wilson, the Vice-President, and the Secretary of State are all elders in the Presbyterian Church. The Secretaries of Commerce, War, and the Treasury, and the Attorney-General are Episcopalians. The Secretary of the Navy is a Methodist, and the Postmaster-General a Baptist. There have been in recent years great efforts to purify the government in many of our cities, which has been too often corrupt. In almost every case the leaders in municipal reform have been Christian men.

The same Christian character is seen also in the public men of Great Britain. . . . From King and President, through the various grades of

officials of both England and the United States, Christian men are more and more in the places of power and influence.

13th. *Christianity also Works Steadily for Better International Relations.*—It opposes war and pleads for the settlement of all international disputes by courts of arbitration. Individuals no longer settle personal disputes by dueling, but in the courts and before the magistrates. Christianity declares that difficulties among nations must be settled in the same way. There is no finer illustration of what Christianity can do than the object-lesson presented by the United States and Canada. For nearly one hundred years these two nations, with a boundary line three thousand miles long, without a gunboat or fortification, have lived in perfect peace. It is an object lesson of what will be possible all over the world when Christianity has its full power. Then it will be possible to stop the present fearful waste of money and of men in preserving the armed peace of the world.

In contrast with the condition between the United States and Canada, note the awful conditions in Europe to-day and the craze for militarism. Alfred Noyes, the gifted English poet, has expressed the thought that England, France, and Germany are throwing their billions into a bottomless pit. The pity of it all is that the humanity of Europe is crying for bread, and for the bread of life, and Europe can not spare the money for either. As things are going now, there will soon be no money for the relief of poverty, for the working class no education or insurance, for the aged no pensions; nothing for fighting tuberculosis or other diseases, for decent homes, for culture, but all for militarism. The joyful thought is that the churches and the Christian spirit in all these lands are fighting desperately this warlike spirit; leagues of Christian men in England and Germany and the United States are being formed to

“war against war” until it is driven from the earth. . . .

The present effort for a permanent arbitral court and for world peace is an effort to make our Christianity practical to every nation. When we make Christianity more and more dominant in our national policies, then will every missionary have his power and influence doubled, barriers and hates will be removed, and the angels’ song of nineteen centuries ago, “Peace on earth, good-will to men,” will be changed from prophecy into history.

14th. *Unconscious Influence.*—We must not fail to notice what we may fairly call the unconscious influence of Christianity, which, tho working indirectly, is permeating society everywhere. In the United States great gifts for hospitals and for every form of philanthropic work are coming from men, some of whom are not nominally Christians, but who yet are influenced by the unselfish spirit which Jesus Christ brought into the world. The fact is that with us now many rich men are almost ashamed to die unless either before their death or in their wills they do something liberal for the world; if they fail to do this there is a tendency to bitterness at their neglect of a great obligation. The spirit of Christianity is silently permeating the national life. A leper asylum was recently opened in Tokyo. There was a thoughtful Buddhist visitor at the opening who said, “Our people are clever, and they can argue for their Buddhism as well as your missionaries can argue for their Christianity, but they have no argument to bring against this kind of Christianity.”

Among Christian men there is a growing conception of the meaning of “stewardship”; in fact, it is giving place in many minds to a new word, “partnership.” Too many men in the past have started with a wrong idea, believing that their money was their own, and that it was entirely optional with them

whether they gave or not. When asked for a gift for foreign missions they treated your request as they would one to buy a ticket for a lecture or concert, as a matter simply of personal choice or inclination. But now more and more men are beginning to see that they are not the real owners of anything, but only trustees under God of all they have. This is a difference almost as great as that between light and darkness. The question is not, "How much of mine shall I give," but, "What part of the Lord's money, and time, and talents shall I keep for myself." It is not what is given but what is left that measures the gift from God's standpoint. He could convert the world without human help, but He has chosen to take men into partnership with Himself in the greatest work in the world. In asking money for missions we are inviting men to go into partnership with God in the work which brought Christ into the world and to the Cross. It is this new conception of stewardship which has changed and is changing the lives of thousands of men.

15th. There is not time to cover what we sometimes call the "*By-products*" of *Missions*.—I refer to only one as of special interest to the students of the world. Foreign missionaries have made large contributions to various branches of science—geography, philology, botany, zoology, etc. To quote from Professor Agassiz, one of the world's greatest scientists, "Few are aware how much we owe our missionaries, both for their intelligent observation of facts and for their collections of specimens. We must look to them not a little for aid in our efforts to advance future science." Every missionary station has been well called "a scientific observatory."

Such are some of the changes that Christianity is producing in the world. Its influence is often silent, but it is none the less real; some of the mightiest forces in the material world are silent. Has anyone ever

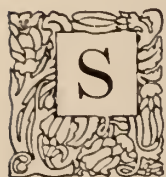
felt a jar as the world spins on its axis, or sweeps round the sun? Has anyone ever heard any creak of the machinery that lifts the tides? So, many of the spiritual forces are silent, but we see their results, real, definite, and of supreme importance.

Of course we realize that in the nations where Christianity has made its greatest progress there still exist enormous evils; intemperance and the social evil prevail in all their awful forms; slums are found in the cities; and wicked men make money at the expense of others. Nevertheless, where Christianity is at work there is always a constant protest against all such evils. An aroused public conscience, which hates wrong, is ceaseless in urging efforts to restrict and finally to remove every evil. The great leaders of public thought are more and more on the side of righteousness, and in its irrepressible conflict against evil the good is steadily and irresistibly gaining. The nation that is living in the spirit of Christ is on the winning side, for His truth is yet to rule the world. Christianity alone can make a nation really great. What history has proved in the past will be true in all the future. Christianity is the only superhuman religion given by God in the person of Jesus Christ to save the world. It is the missionary more than any other man who has changed the course of history and altered the map of the nations. . . .

In the whole history of the past century there is nothing so magnificent as the missionary story. In the majesty of its conception, in the heroism of its leaders, in the greatness of its results, it stands without a peer. Material growth, great inventions, progress in science and art, are as nothing compared with this mighty work born in the heart of God and given to His children to work out in all the earth; other things may be forgotten, but the triumphs of missions carried on in the name of Jesus Christ will outlive the centuries.

DEPARTMENT OF BEST METHODS

SUMMER CONFERENCES AND SCHOOLS OF MISSION-STUDY



SOON after the dawn of the twentieth century something new was inaugurated in the way of missionary methods—the holding of summer conferences and schools for the study of missions and missionary methods.

The Missionary Education Movement began it in July, 1902, when in response to a call to those interested in the training of leaders for missionary work in the Sunday-school and Young People's Societies, 160 delegates gathered for a ten days' conference at Silver Bay, on Lake George. This proved so helpful that the next year it was repeated, with 477 delegates in attendance, and a second conference was held for workers in the South, at Lookout Mountain. The third year a third conference was added at Winona Lake, in Indiana. Since then the number has rapidly increased. Last year nine conferences were held in the United States and Canada, under the auspices of the Movement, with a total registration of 1,622, and this summer three new ones will be added. The idea has also spread across the sea. "Such conferences are now held in Great Britain, Germany, Denmark, Norway, Sweden, and Switzerland," says Mr. Harry S. Myers, one of the secretaries of the Movement, "and all have grown out of the conferences we hold in this country."

In July, 1904, in order to meet the need for trained leaders for classes studying the text-books of the United Study of Foreign Missions Courses, the first Woman's Summer-school of Foreign Missions was held at East Northfield, Massachusetts, with 212 delegates enrolled. It proved such a success that the next year there were 335 delegates, and new schools were opened at Winona and Chautauqua.

There are now 14 of these schools, with an aggregate enrolment last year of more than 4,000.

In 1907 the first Woman's Summer-school of Home Missions was held at Silver Bay. This, too, was marked by God's blessing, and the next year it was repeated at East Northfield. Other schools have followed in rapid succession, until now there are 9, at which 4,542 women were definitely registered last year for the study of home missions. At the popular meetings in the evening the attendance was very much larger. It is worthy of note that in some of the more recently established Women's Summer-schools the study of both home and foreign missions is included.

Since the formation of the Laymen's Missionary Movement, the men, too, have had their summer training school, beginning with the year 1911, at Lake Geneva, Wisconsin. Tho not large, this has been wonderfully inspiring and helpful, last year about 125 leaders being present from the Middle States. This year they are planning for at least 300 delegates.

In addition to these interdenominational conferences and schools, many others are held each summer in different parts of the country under denominational auspices. Some of them are exclusively missionary, others only partially so; but in all special emphasis is laid on the subject, and the attendance is large and enthusiastic.

If we include the twelve summer conferences of the Young Women's Christian Association, the College Young Men's Conferences, the large number of popular Chautauquas, the many camp-meetings and denominational state and sectional assemblies which have mission study and missionary addresses on their programs,



A LAYMEN'S MISSIONARY CONFERENCE AT LAKE GENEVA, WISCONSIN

it will be seen that the number reached by the missionary message during the summer months runs up into the thousands.

An Ideal Vacation

"These summer conferences are great," exclaimed the president of the County Sunday-school Association not long ago. "They do a lot for missions and provide ideal vacations besides."

From the beginning the promoters of these conferences have had this dual idea in mind. The sites have been chosen largely because of their exceptional advantages as attractive vacation centers, and many of them are far-famed for their beauty. Mountain, hillside, lake, and ocean afford every variety of outdoor life, and tennis courts, running tracks, baseball diamonds, boat and bath houses, and swimming piers provide for the fullest possible enjoyment.

In the preparation of the programs, too, the vacation idea has not been overlooked. The afternoons are kept free for rest and recreation, and there are carefully arranged schedules of hikes, excursions, athletic contests on land and water, and denominational social gatherings.

The expenses connected with attendances at these conferences have been reduced to a minimum. Nowhere can vacations, with equal advantages, be had at such a low figure. "At the Lake Geneva Conference, the expense for the five days will not exceed \$12.50," says the *Layman's Missionary Movement*. "This includes every expense from Chicago and return, *i.e.*, railway fare, boat fare, board, lodging, and a registration fee of \$2.00. It is cheaper than staying at home for some men, and to all it is worth many times more than its cost. Men get things at this conference that money will not buy."

At Silver Bay the entire cost, exclusive of traveling expenses, is \$20.00. This includes lodging, board at the hotel, enrolment in study-classes taught by experts, and participation in all the privileges of the conference grounds. Where else could a ten days' outing at a summer hotel be had for this sum?

The combination of rest and recreation with equipment for service and fellowship with God, makes a strong appeal to Christian workers, and the attendance is growing larger every year. The thoroughly Christian atmosphere of these "schools in the woods," the association with those

of like purpose in life, and the personal contact with the great leaders in the Lord's army, make them ideal. "It is a wonderful thing to live for ten days in a Christian community where no one smokes, no one drinks, and everything is run on a thoroughly Christian basis," said ex-Congressman Bennet, at Silver Bay last summer. "I had always imagined what a joy it would be to live under such conditions, but I never expected to realize it this side of heaven. I shall try to be here next year."

Do the Conferences Pay?

Do they pay? Let these testimonials, gathered from many sources, give the answer:

"Representation at these summer conferences has transformed the life of my church."—*A pastor.*

"The second summer conference of the Layman's Missionary Movement is the biggest single factor that has entered my life except my conversion and my call to preach."—*A pastor.*

"Twenty-five delegates from my church have attended the various summer conferences under the direction of the Missionary Education Movement. The result has been that eleven of those delegates are now on the mission field or under appointment. Five other young men have gone into the Christian ministry, and I feel that the greatest spiritual uplift that has ever come to my church is directly traceable to these conferences."—*A pastor.*

The thing that impressed me most of all was the tremendous power of the Layman's Movement. Wherever it can reach men it is bound to set them on fire. Personally, life can never be the same after those days at Geneva."—*A missionary.*

"I am continually hearing of the profit derived by individuals and churches from attending summer conferences."—*A Board Secretary.*

"We may say in general of the summer conferences that they have greatly stimulated interest in mis-

sions in all churches that have sent delegates. Our best mission-study class leaders and those actively at work introducing missionary instruction into the Sunday-school are, in the great majority of cases, leaders who have had training at some summer-school. It is true also that quite a number of our newly appointed missionaries have received inspiration in these assemblies."—*The American Board.*

"If the hundreds of women at the summer-schools of missions could be multiplied like leaves there would be no trouble in enlisting women for missions. Every woman goes home a live wire."—*Mrs. Helen Barrett Montgomery.*

"My own home church (Brown Memorial Presbyterian, Baltimore, Md.) has had new relations to the missionary enterprise as a result of sending two of us to Silver Bay in 1903, and other delegates to summer conferences each succeeding year. For myself, I am glad to testify that the conference at Silver Bay in 1903 gave me my first clear appreciation of and consequent interest in the missionary enterprise, and undoubtedly started me in the direction which I have since followed."—*B. Carter Millikin, Secretary of the Department of Missionary Education, Presbyterian Board.*

To these personal testimonies may be added the following instances of churches and individuals that have been greatly profited by attendance at summer schools:

In a Presbyterian church in New Jersey the missionary educational work, and, indeed, all the educational work, has been made over as a result of the influence of summer conferences.

In a Cincinnati, Ohio, suburban church a great mission-study campaign and other work has been accomplished by delegates that attended conferences at Lake Geneva, Wisconsin.

In a St. Louis church remarkable work has been done through the

young people as a result of sending one young man to a conference at Winona Lake some years ago.

In a Pennsylvania church the wife of the pastor has done great things since her attendance at Silver Bay last year.

In a Vermont church an aggressive and successful immigrant campaign, that enlisted the entire church, has been conducted by one of last summer's delegates to Silver Bay.

In a New Jersey church, the chairman of the missionary committee of the Sunday-school, who is doing a remarkable work among the children, received her inspiration at Silver Bay.

Two of the expert leaders sent from New York to conduct normal classes for stewards in preparation for "The World in Chicago," received their inspiration at summer-schools.

A Massachusetts girl, who has written one of the most popular mission-study books, had the whole direction of her life changed through attendance at Silver Bay, and has been doing effective work ever since.

Two sisters, who have become expert mission-study leaders and are in great demand as teachers of normal classes, both in their own denomination and outside, are shining examples of what summer-schools can do.

At one of the conferences of the Missionary Education Movement, attended by 260 delegates, 27 volunteered for the foreign field and 12 for work in home missions.

Interdenominational Summer Schools for 1914

During the summer of 1914, the Missionary Education Movement will conduct twelve conferences, as follows:

- Blue Ridge, North Carolina, June 26-July 5.
- Asilomar (near Pacific Grove), California, July 3-12.
- Silver Bay, New York, July 10-19.
- Estes Park, Colorado, July 17-26.
- Lake Geneva, Wisconsin, August 4-13.
- Whitby, Ontario, July 2-9.

- Brandon, Manitoba, July 2-9.
- Knowlton, Quebec, July 14-21.
- Saskatoon, Saskatchewan, July 14-21.
- Wolfville, Nova Scotia, July 24-31.
- Edmonton, Alberta, July 23-30.
- New Campbellton, Cape Breton, August 4-12.

Inquiries concerning these conferences may be addressed to the secretaries of the various Mission Boards, who will be glad to send circulars and full information concerning them. The enrolment fee is \$5.00 payable in advance.

Under the auspices of the Federation of Woman's Boards of Foreign Missions, fourteen summer schools will be held, as follows:

- East Northfield, Massachusetts, July 10-17.
- Winona Lake, Indiana, June 25-July 2.
- Boulder, Colorado, July 7-14.
- Mount Hermon, California, July 20-25.
- Los Angeles, California, July 14-18.
- Merriam Park, Minnesota, June 17-23.
- Oklahoma City, Oklahoma, June 1-7.
- Okobiji, Arnold Park, Iowa, July 24-August 2.
- Omaha, Nebraska, June 22-29.
- Wooster, Ohio, August 7-13.
- Summerland Beach, Ohio, August 9-13.
- Duluth, Minnesota, June 10-17.
- Chautauqua, New York, August 22-29.
- Mont Eagle, Tennessee, July 12-17.

Information concerning these can be obtained by writing to the denominational Woman's Board nearest to the school. The enrolment fee for most of them is \$1.00, payable on registration.

Nine summer schools will be held, as follows, under the auspices of the Council of Women for Home Missions:

- Boulder, Colorado, July 7-14.
- East Northfield, Massachusetts, July 17-24.
- Los Angeles, California, July 12-18.
- St. Paul, Minnesota, June 17-23.
- Mount Hermon, California, July 20-25.
- Oklahoma City, Oklahoma, June 1-7.
- Omaha, Nebraska, June 22-29.
- Winona Lake, Indiana, June 25-July 2.
- Chautauqua, New York, August 15-21.

For information about these schools write to the Women's Boards of Home Missions. The enrolment fee in most of them is \$1.00.

The fourth annual summer conference of the Layman's Missionary Movement will be held at Lake Geneva, Wisconsin, July 29–August 3. Application for enrolment may be made through any mission board, or by addressing Mr. F. J. Mitchel, Field Secretary, Layman's Missionary Movement, 19 South La Salle Street, Chicago, Ill. The enrolment fee is \$2.00.

Summer School Alumni Associations

"Experience has clearly demonstrated," says the *Missionary Education Movement*, "that by far the largest factor in securing attendance at the summer conferences is the personal work of former delegates."

In view of this, at the meeting of its Board of Managers, at Silver Bay last July, the Movement resolved to recommend the formation of Summer-school Alumni Associations in all cities or centers where there are delegates who have attended one or more summer missionary schools, the purpose being to stimulate attendance at the summer conferences and extend and conserve their influence in the churches at home.

The charter-membership in these associations should include all former delegates to any summer-school, denominational or interdenominational, and new delegates be admitted to membership as soon as possible after the close of the conference period each summer. In addition to reunions attended by the members only, the Movement recommends the holding of two meetings a year, to which other missionary leaders and workers are invited, as follows:

1. A meeting as early as possible in the fall for the organization of the missionary education plan of the year, including plans for normal mission-study classes, missionary work in the Sunday-school, etc.

2. A second meeting some time after January 1st for the purpose of reviewing the work of the fall, planning for the campaign of the spring, and especially for enlisting potential

leaders as delegates to the summer training conferences of the ensuing summer.

Money to Send Delegates

It costs money to go away to school, missionary summer-schools as well as others, and many of those who would make the best delegates and who would profit most by the training, are not able to meet their own expenses. In view of this, the Missionary Education Movement makes the following suggestions as to how the money can be secured:

1. By direct appropriation from the treasury of the local church or Sunday-school. Experience proves that the money will return to the church multiplied manyfold, if not in actual contributions, in the more important form of deeper spiritual life and the quickening of all the activities of the church.

2. Get individuals who can not go to give money to send a representative. "Go or send" is a good summer-school slogan.

3. If possible, have the delegate pay a part of his own expense, so that two can be sent instead of one.

4. Have the Sunday-school, Young People's Society, and the missionary societies of the church unite in sending a delegate.

5. Where the churches are small, an effort should be made to get the district, presbyterial, diocesan, or other similar organization, to send a delegate, the expense to be met either by the organization itself or by small subscriptions from the individual churches.

6. In centers where normal mission-study classes are to be conducted during the year, the members of the class could well afford to pay the expenses of their leader.

A Call to Prayer

The summer conferences of 1914 will be truly blest in proportion to the amount of earnest prayer that goes up to God for them. Without much prayer they may have some

small measure of success, but if they are to yield much fruit and have real influence in advancing God's kingdom, it must be through the prayers of God's children—those who go and those who stay at home.

The announcements of all the summer missionary schools make a strong appeal for prayer. The following definite petitions have been culled from them and arranged, as follows:

Before the Conferences Open

Pray that all the plans of the conferences may be in accordance with the will of God.

Pray that the leaders and speakers may be directed by the Holy Spirit in the preparation of their messages.

Pray that the delegates may be wisely chosen.

While the Conferences are in Session

Pray that in every session the presence and power of God may be felt.

Pray that all in attendance—speakers, leaders, and delegates—may have new visions of God and of duty.

Pray that all delegates may have responsive hearts to meet new calls for time, money, and service.

Pray that such delegates as God may call to the mission field may respond with joy and rejoicing.

Pray that the churches at home may be aroused to their missionary privileges and opportunities.

After the Conferences

Pray that the close of the conferences may mark the beginning of more prayerful and effective effort for world-wide evangelization.

Pray that the delegates may be able to carry home and transmit to others something of what they have gained.

Pray that new interest may be stirred up in the churches, and that any new work inaugurated may be abundantly successful.

Bottles of Enthusiasm

"O that this enthusiasm could be bottled up and carried away!" ex-

claimed a pastor at a foreign missionary convention held in Indianapolis, Indiana, many years ago. "If it were possible, I would take a bottle of it home; I would get my people together and seat them in a long, semicircular row; then I would pass along the whole line, and, carefully uncorking the bottle under the nostrils of each, give him the enjoyment and stimulus of the delicious and vivifying fragrance."

Later in the day Doctor Arthur Mitchell gave a recipe for carrying home "Bottles of enthusiasm" that may prove helpful to summer-school delegates.

"It is true," he said, "that fervid emotion, like effervescence from the mixture of chemical elements, is necessarily evanescent. It must be enjoyed in the few minutes while it lasts, and its permanent value is in the effects it has produced on our souls. The enthusiasm can not be bottled up and carried home, but the elements from which it was generated can be. These are the facts concerning the needs of unevangelized men and our duty in regard to them. When you get these you have something that will keep—something you can carry home. Going before your people with these well secured and prepared, just as the chemist goes before his class with his retorts and crucibles and the dull salts he puts into them, you can generate the enthusiasm you want just as he does the fragrant or pungent gases that bubble up under his glass receiver, and can be smelled or inhaled by his auditors. Knowledge, stirred up with appropriate appeal, will always generate enthusiasm."

Summer Conference Echo Meetings

The influence of the summer conferences and schools can be greatly extended by the holding of Echo Meetings when the delegates get home. These may be either union meetings, address by all delegates who attended any summer-school, or meetings of individual churches or

organizations which sent delegates. In almost all communities, there is ample room for both.

A recent number of *The Home Mission Monthly* tells of a "Post-Summer-school Meeting" held by a Woman's Home Missionary Society on the return of its delegates from the summer-school at Boulder, Colorado, last July, that might well serve as a model.

Plans were made for the meeting long in advance. Before leaving home the delegates were asked to keep the meeting in mind and be on the outlook for anything that would be of special interest to the society. The result was a fine program, full of inspiration and profit. It included an immigrant story read at Boulder by Mrs. D. B. Wells; talks on the new study-books and plans for holding mission-study classes by several ladies; thoughts gleaned from "The Twilight Hour with Missionaries"; and stories told by two children who had heard them in "The Children's Story-Hour." A social hour followed, during which the members discuss what they had heard. It was pouring with rain, yet there were fifty in attendance.

THE DELEGATE'S REPORT

BY PROFESSOR ROBERT T. HILL, PH.D.,
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Formerly Educational Secretary, International Committee of the Young Men's Christian Association.

"There is so much to tell that I don't know what to say, nor where to begin."

In this vague way the delegate frequently starts his conference report to the "home folks." By the time the meeting is over every one agrees with him.

Occasionally the trouble is with the conference, but usually the delegate is to blame, unintentionally, of course. He has conscientiously endeavored to absorb every detail of the conference, but vainly attempts to condense his newly acquired information into satisfactory form.

This is unfortunate and unneces-

sary. Certain methods, if observed by either the novice or the professional reporter, will insure more or less adequate reports of what occurs. One sees what he is looking for. The newspaper reporter goes after news, and gets it because he is looking for it, and knows it when he sees it. Special ability is only acquired by experience, but rightly directed efforts always produce results, even with amateurs.

The privilege one enjoys as a delegate should be shared with others. A delegate is a debtor, both to the conference which he attends and to those whom he represents. The least he can do is to be a willing and efficient carrier of the conference message to those unable to enjoy its privileges directly. In order to do this he should know something about the character, operation, and purpose of conferences in general, and of the one he is to attend in particular.

1. *Purpose*.—Every successful conference has a well-defined object, for the realization of which details are planned long in advance. Frequently the central idea is expressed in a motto, such as "The World for Christ." The chief things a delegate is expected to derive from attendance are information and inspiration.

2. *Program*.—To realize its purpose, every such gathering has a backbone, so to speak, namely, a program, which includes speakers, subjects, and other details. This is usually printed, so that the delegate knows what to expect in advance.

3. *Methods*.—Conventions and conferences vary in character, largely through various methods used to attain the objects in view. Sectional conferences and group meetings are devoted chiefly to detailed discussion of facts, methods, principles, and policies of work; large gatherings are usually inspirational. Whatever the method, every song, address, session, and detail fits into the general scheme.

4. *Place*.—A jewel is incomplete without its setting; so is a great con-

ference or convention. One can not fully appreciate it without personally or indirectly seeing and appreciating the great hall, church, park, or conference grounds, and the general surroundings of nature or city, and breathing their atmosphere.

5. *Leaders.*—To adequately appreciate such gatherings some knowledge of those upon whom the responsibilities are resting is very desirable. Conventions reflect the thoughts, hopes, desires, ambitions, work, and ideals of their leadership. To appreciate the one is, largely, to understand the other.

6. *Attendance.*—Every conference has its own peculiar character, but it is not an entity apart from the men and women who attend it. Who are they? Where do they come from? How many are there? Why are they here? One can not adequately understand a conference without knowing something about those who are present?

The delegate who does not see and appreciate these elements in some measure can not fully understand the gathering which he attends, and his confusion will be apparent when he makes his report. He should be expected to secure, at least:

1. *Specific Information.*—One can not absorb and retain all that he sees or hears, but the delegate should remember, at least, a few specific facts.

2. *General Information.*—To appreciate the significance of the general objects of the conference a grasp of the wider aspects of the scope and character of matters discussed in it is very necessary. This is a sort of bird's-eye view.

3. *Experience.*—A delegate's own personal experience at a conference indicates what his privileges have meant to him. In this sense, he must be more than a mere observer and reporter; his mind and heart should be open to impressions which only sympathetic interest makes possible. Otherwise he cheats himself and others out of the best.

4. *The General Idea.*—To find and

be able to express the great central conference theme with all its implications is not always an easy task. But even the amateur should carry away with him the fundamental and dominant idea, the heart and soul of the conference. Moreover, he should be able to tell about it clearly.

5. *Conclusions.*—Few large gatherings adjourn without the adoption or presentation, in some form, of certain principles, plans, or methods of work which represent the best judgment and desires of those present toward realizing the purposes for which they are assembled. These the delegates should know and understand as fully as possible, in order that his report may be purposeful and complete.

The ideal report is specific and detailed enough to avoid vagueness; general and comprehensive enough to be suggestive and helpful. For a thirty-minute report some such plan as this might be followed:

1. Name of Conference, Auspices, Date, Place.....	1 min.
2. Purpose	1 min.
3. Attendance, Character	2 min.
4. Description of Conference Scenes	3 min.
5. Leaders	2 min.
6. Program, Speakers, Topics, Quotations	14 min.
7. Stimulus, Personal and General	3 min.
8. Resolutions, Recommendations, Suggestions with Local Applications	4 min.
Total	<u>30 min.</u>

To prepare such a report, one should have printed programs, announcements, newspaper clippings, personal notes, and any other material available. The delegate should make preparation in advance for what is expected from him. Where reports are to be made by more than one delegate, different parts or phases of the conference, preferably not different days, should be assigned in advance, so that each can plan to bear his share of what ought to be regarded as both a responsibility and a privilege.

WORLD-WIDE MISSIONARY NEWS

AFRICA

The Locomotive as a Missionary

THE Cape-to-Cairo railroad, splitting the Dark Continent from the mouth of the Nile to Cape Town, is now nearing completion. This new road passes through the heart of the Continent, through the Africa of Stanley and Livingstone. From Wady Halfa south to Khartum, where Gordon died, civilization has come with the American plow and seed drill. South of Khartum the followers of some one of a long line of Mahdis are still restless, but the way has been opened along 6,944 miles of railroad iron, and civilization will follow and spread. The cannibalism, voodooism, Mohammedanism and pure devil-worship lying between the steel rails and the oceans to the east and west will not be able to keep civilization out of the old ivory-hunting jungles and the worn trails of the Arabian slave-traders. The railroad is a highway for the gospel, but it is also, unfortunately, a highway for ungodly traffic.

A Lion Kills a Missionary

THE death of a Christian missionary by a wild beast is almost unique in the annals of missions, but on April 21st word came from Khartum, Egypt, of the death of the Rev. Ralph W. Tidrick, of the American United Presbyterian Mission. Mr. Tidrick, who was stationed at Doleib Hill, Sobat River, in the Egyptian Sudan, was attacked and wounded by a lion, and started down the Nile for Khartum to undergo treatment, but died on reaching Khartum. Mr. Tidrick was a native of Mount Ayr, Iowa, and was a graduate of the Iowa State College. He entered the mission field in 1906, and leaves a widow and two children.

A Colporteur's Experience in Tunis

IN a letter to *Israel Hoffnung*, Pastor Flad tells of the experience of the colporteur, Joseph Soussan, in his endeavors to reach the Jews in the different cities of Tunis. On the whole he was well received, and had good opportunity to explain the Scriptures and bear testimony to the Lord Jesus Christ. On one occasion, while he was speaking to a number of Jews, who listened attentively, and who gladly took his tracts, the Rabbi of the city happened to pass that way. At once he warned his people against the missionary, but after Mr. Soussan had answered his objections the Rabbi became friendly, and invited all to the hotel to drink coffee and lemonade at his expense. A Jewish policeman who was present was very much surprized, and said that this time it was not like in the synagog, where they have to pay, but now the Rabbi himself pays. Nothing like that ever happened in the city before. The Rabbi purchased some Hebrew and French books, and in a few minutes the missionary had sold books amounting to over 50 francs.

The Liquor Problem in the Kongo

MRS. JOHN M. SPRINGER of the Methodist mission at Kambove, in the Belgian Kongo, writes:

"The devil has just now won a big victory. A new high-license law was to have gone into effect the first of the year. As one of the Belgian officials told us, the chief gain would be in closing up all the wretched, disreputable places where a great deal of liquor is sold illegally to natives. Many of the Belgian officials are men of wide experience and excellent judgment, especially Vice-Governor-General Wangermee and his staff. But they are sadly handi-

capped by the Government in Belgium, in exactly the same way that the English Government often hinders the best interests of the country in the Rhodesias. And so we have heard that the wise liquor regulation has been set aside by the Government in Belgium, and every Kaffir store can sell, and Katanga will be flooded with bad whisky. In pioneer towns like this, it is stripped of all its adornments, and its ghastly work is seen on every hand. Jesus is here. Only this fact enables us to go on working in the midst of indescribable sin and vice."

Livingstone's Descendants for Livingstonia

TWO of Dr. Livingstone's descendants, Dr. Hubert and Miss Ruth M. Wilson, have sailed from England to take up work as missionaries in Livingstonia, not far from Lake Nyassa, which was discovered by Livingstone in 1859. Both these young missionaries have received medical and nursing training in England and Scotland, and are going to one of the mission-stations of the United Free Church of Scotland.

The Heart of Africa Mission

C. T. STUDD, of "Cambridge C. Seven" fame, is devoting himself to the establishment of the Heart of Africa Mission. He has been traveling in the Belgian Kongo with Mr. Alfred B. Buxton, and writes to the London *Christian* about some of their experiences.

"The Avungora have no writing, nor have the Azandi, yet they keep accurately their historical records. This they do by means of old men, who memorize the records, and teach these to others chosen for the purpose. Every native here wants to shake the hand of a white man, and even some of the women insist on shaking hands. After they have shaken hands they sometimes add a thumb-shake. The common expression for 'Yes' is: 'That is not a lie.'

They use the same word for 'to take down an awning,' 'to undress yourself,' 'to peel a potato,' 'to untie a rope,' and a number of other expressions. The rule of the Belgians is very mild. The country is now quite settled, and the natives are civil. There is not much fear of the Mohammedans coming here, for the policy of the Belgian Government is to keep them out of the country."

The Virgin's Statue in Kikuyu

IN view of the recent controversy between the Bishop of Zanzibar and those who took part in the Kikuyu Conference, it is interesting to note the following from *Catholic Missions* (May, 1914): "In the central residence of the Fathers of the Holy Ghost in the Mission of Zanzibar there is a beautiful statue of the Blessed Virgin. This was formerly in the Episcopal Cathedral, but some years ago the Anglican Bishop came to the Catholic mission and asked for an interview with the Superior. He acknowledged that in his flock there were many black sheep, heretics, who could not stand the sight of the statue of the Blessed Virgin that stood in his Cathedral. To these men this statue was an idol—and he was compelled either to lose three-fourths of his flock or do away with the statue. Would the Catholic mission accept it? That is why the Catholic mission house possesses a beautiful statue of the Virgin Mary. Father J. Caysac, C.S., Sp., of Kikuyu, who relates this fact, adds as a conclusion, "Isn't it a pity that these Englishmen, who, after all, are so good in many ways, are not all Catholics, real Catholics!"

The Bruedergemeine in East Africa

IN the district Unyamwesi, during the past two years, there has been the beginning of a new era. With the completion of the railroad to Tabora there was a sifting of the Christians gathered there. The establishment of the station Tabora brought direct work among the Mo-

hammedans, and there is already a theologian in special preparation for this work. From Ipole is reported a systematic plan on the part of the Sultan against Christianity. She depopulates entire villages, sending the people, against their wills, to work in Tabora, and seeks to take material from the mission. The instruments for this work have been augmented through a hymn-book and a book of Biblical stories in the language of the land; also through the completion of the dictionary in Kinyamvey, which has been in preparation for years.

MOSLEM LANDS

Robert Wilder at Robert College

REV. R. P. WILDER, of London, the well-known Christian leader among students, spent ten days at Robert College, Constantinople, in March, and his conferences were of great value. Under the auspices of the World's Student Christian Federation he has been making a tour of universities in Switzerland, Austria, Bulgaria, Servia, Turkey, and Spain. At Robert College, Mr. Wilder gave ten addresses, and many informal talks to smaller classes and groups. He dealt with the problems of character and belief, the central place of the personal in religion, and the growth of a deep, religious life. Scores of students availed themselves of the opportunity for informal personal conferences. *The Orient* says that while the definite emphasis of his message on a vital religious life and upon Bible study was such as to deeply impress thinking students, Robert College will longest remember him as one who quietly pointed out the Way, who frankly and persuasively interpreted the Truth, and who winningly exemplified the Life.

Fraudulent Beggars

A WARNING against oriental beggars has been issued by *The United Presbyterian*. The warning is as follows: "It is reported that beggars in Turkey have formed a union, the membership of which has the

very considerable total of 10,000. It is believed that the sphere of their activity extends to and includes the United States, and that the basis of operation which is found most effective and remunerative is the charitable one. Appeals are made for orphanages, hospitals, or other humanitarian or religious institutions. So considerable is the imposition thus practised that the Charity Organization Society of New York has issued a warning, which reads as follows: 'They are frauds and confidence men, who make contributors to charity their prey. By nationality they are Syrians, Armenians, or Chaldeans. They will show a prospective victim photographs of a church or orphan asylum, or other institution supposedly conducted by them in Turkey. Usually these collectors pocket the money they receive.' For five years the Charity Organization Society has been collecting evidence against this class of frauds."

Hebrew Advance in Palestine

THE rapid advance of the Hebrew language revival in Palestine is apparent from the following statement sent out recently from Berlin. It shows the reason for the stubborn opposition to the introduction of German instead of Hebrew into the Polytechnic Institute of Haifa. Those Jews, from all parts of the world, who, in the last decade have settled in Palestine, have been working all the time for a revival of the Hebrew language, and the younger generation of Palestinian Jews is now recognizing and speaking Hebrew as their national tongue. Two high schools, at Jaffa and Jerusalem, and a great number of elementary schools and kindergartens have adopted the Hebrew language as their medium of instruction, and the same language is spoken in all the Jewish colonies; the "Merkas Hamorim," the Jewish Teachers' Association of Palestine, has already 150 members. It has repeatedly been emphasized in consular reports that a great number of Euro-

pean firms in Palestine issue their public notices in the Hebrew language; this shows sufficiently what an important part the modern Hebrew language is beginning to play in Palestine.

Moral Laxity Among Moslems

A RECENT writer in the *Moslem World* describes the moral laxity which exists among the Moslems of Egypt to-day. Lateefa of B., in her nineteenth year, has been divorced 4 times. Ibrahim Effendi, a youth of 27, has been married 13 times. Another youth, when reproved for taking a twenty-eighth wife, replied, "Why should I not, when my father divorced 38?" It is a common saying among Moslems: "A woman is like a pair of shoes. If she gets old a man throws her away and buys another as long as he has money." Of every seven Moslems married in Egypt, more than two are, according to official record, divorced. But the actual number of divorces is probably even greater. The police say that in many cases no pretense of recording divorce is made. "You find a woman in this house to-day and in another to-morrow."

Adana Since the Massacre

THERE have been great changes in the city of Adana, Asiatic Turkey, since the terrible massacre of 1909, in which two Americans and nearly 20,000 Armenians lost their lives. The Rev. W. Nesbitt Chambers, D.D., of the American Board, writes that the ruins caused by the massacre have been largely obliterated, the streets widened, and new ones opened lined with shops. The whole city is crowded with traffic, the material prosperity is marvelous, and the population is steadily increasing.

On the other hand, the spiritual and moral situation is about as dark as the material situation seems promising. The crowds in the streets are made up of men, either young or in

their prime, attracted by the business boom. There is a mad rush for money, and the cafés, saloons, and other places of evil resort are wide open and fully patronized. To stem this tide there is no place in the city where men may resort and enjoy the counter attractions, such as the Young Men's Christian Association might offer. There has been an Association, but without a building, and Dr. Chambers says that the massacres so crippled the society that they have been unable to do aggressive work. Recently, however, an English friend has given \$5,000 for a building, on condition that \$10,000 additional be collected in Europe and America, and at least \$1,000 in Adana itself. The Adana thousand is assured, and the Geneva committee of the Y. M. C. A. has appealed to the French associations and has received sufficient encouragement to justify them in deciding to send out this year a secretary from America.

INDIA

Mass Movements and Persecution

BISHOP F. W. WARNE, of India, writes that one evidence of the spirituality of the mass movements is the fact that everywhere these new converts endure cruel persecution. A British high official, when asked for his opinion, instantly replied: "It is true to human nature that the land-owners and religious leaders, who have had power over these poor people and have oppressed them and made money out of their toil through the centuries, do not want to see them rise." This is the philosophy of the persecution, and an evidence, their oppressors being the witnesses, that they do rise when they become Christian.

Bishop Warne saw a man so beaten that his face was cut open and he had almost lost an eye, yet when asked, "Are you sorry you became a Christian?" he replied, "No, since I have heard what Christ suffered for me, and what the early Christians suffered, I am ready to go to death.

But I am not willing to give up my faith in Christ. I can only live a little while in this world, but in the next world I will live in glory for ever."

These new converts are willing to be tied to trees and beaten for Christ's sake. They give up their scanty food rather than renounce Him. One young man, Nagappa, while holding family prayer in his father's house, was taken by the hair of his head and dragged out to the police-station by a village official and compelled to sit there for hours in the rain. When asked by one of the workers why he did not write to the missionary and let him report this injustice, he said, "They have not nailed me to the Cross yet, and Jesus was nailed to the Cross for me. He did not save me that I might have an easy time; I am willing to suffer for His sake, that I may lead those who persecute me to Christ."

The Indian Missionary Council

THE first meeting of the National Missionary Council for India, to the formation of which reference was made in the May number of the REVIEW, was held in Calcutta in February. The objects of the Council were definitely formulated as being: Cooperation with the Provincial Councils in the carrying out of their objects; Communication with the Continuation Committee of the Edinburgh Missionary Conference regarding such matters as require consideration or action from the point of view of the Indian mission field as a whole; Consideration of such other questions affecting the entire missionary field as may seem to it desirable; Provision for the convening of an All-India Missionary Conference, when such is, in the opinion of the Council, desirable. Reports were made by committees which had previously been appointed to consider Cooperation, Survey and Occupation, the Indian Church, Mass Movements, Education, Literature, Medical Work, the Training of Missionaries, the

European and Anglo-Indian Community, Finance and Public Questions, and some of these reports were very suggestive and stimulating. Permanent officers were elected for the ensuing year, Bishop Lefroy being president and Dr. S. K. Datta, of Lahore, vice-president. (Dr. K. Pamperrien, who was mentioned as a native Indian, is a German missionary.)

The Maharajah and the Bible

THE late Maharajah of Travancore had the reputation of being one of the most learned of all modern Hindu princes. Altho he himself never accepted Christianity, yet he said these striking words about the Bible: "Where do the English people get their knowledge, intelligence, cleverness, and power? It is their Bible that gives it to them; and now they bring it to us, translate it into our language, and say, 'Take it, read it, examine it, and see if it is not good.' Of one thing I am convinced, that, do with it what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work out the regeneration of our land."—*Bible in the World.*

An Opening in Afghanistan

AFGHANISTAN, on the northwest frontier of India, is one of the lands still closed to the gospel. A native Christian physician, Nasir-Allah, from Peschawar, is willing to return to his homeland. As a boy he had been carried away because of a family feud, and as they wanted to be rid of him he was given to a traveling Indian catechist. In this wise he came to Batala, in Gurdaspur, where he received a thorough education in the schools of the missions. He studied medicine and became assistant physician in the mission hospital in Peschawar. Some time ago people came from his old home and recognized him. Very soon another group of Kafiri came to the hospital, among whom were the brother and uncle of the physician. Great was their joy when they met

again Nasir-Allah, who is now forty years old. He intends to return with his relatives to his home, and they desire this, altho they know that he is a Christian. It can be expected of him that he will confess his faith publicly in his old home.—*Sonnen Aufgang*.

Indians Appeal for their Countrymen

THE echoes of protests which western America is making against the increasing immigration of natives of India to California, Oregon, Washington, and British Columbia reached the late General Assembly of the Presbyterian Church in India, and created natural concern. These Indian Christians now appeal to the Christians of the United States and Canada to treat Indian immigrants with Christian consideration. Addressing directly the Canadian and "U. S. A." General Assemblies, the Indian Assembly says:

"We have heard with great concern of the great number of the people of India, largely from the Panjab, who have gone to the United States and to Canada. Our concern is lest they come under influences which will harden their hearts against the message of Christ, and cause them to return to India embittered in spirit and estranged from the Church of Christ. In their behalf we are impelled to ask you, our Christian brethren, not to forget to put out a helping hand to these strangers among you. They will respond to your sympathy and appreciate your efforts in their behalf. It is not for us to tell you in what way you may help these strangers, countrymen of ours. We write to assure you that any help you give them will be a help to the Church of Christ in India."

SIAM AND LAOS

Suppressing Gambling in Siam

THE Government is endeavoring to minimize the evils arising from what is admitted to be an inherent national vice, and has issued a decree which aims at abolishing the

present system of legalized gambling on certain festivals and holidays. It has been customary for the people, at the Song Kram Festival, after their labor in the fields was ended, to amuse themselves at different sports, especially in gambling. Abuses have increased, so that instead of being one among many pastimes on such holiday occasions, gambling has become the one and only amusement of the people. The extent of crime resulting has caused the permission to be withdrawn.

Call for Help from Siam

THE great opportunity for evangelistic work following upon the heels of the recent malarial epidemic in Chieng Mai the missionaries there feel simply must be taken advantage of. At Ban Tah, an outstation of First Church of Chieng Mai, 319 persons were baptized at the communion service in May. In the Chieng Mai station alone more than 2,300 people have become Christians since the epidemic began—also one new Christian for every \$2 of the epidemic fund expenses. It is the judgment of the missionaries that the present rate of accessions could be multiplied several times at about the same relative cost.

But the epidemic fund is entirely exhausted, and unless more money is received promptly by cable the mission will be under the necessity of discharging most of its efficient evangelistic workers. Many of these helpers are men whom the missionaries wish to train in the new theological school.

CHINA

The Christian Forces in China

THE total evangelical church-membership in the Republic of China is about 470,000. These Christians are served by 548 ordained Chinese pastors and 5,364 unordained workers. In addition, there are 4,712 Chinese Christian school-teachers, 1,789 Bible women, and 496 native assistants employed in hospitals, of

which there are 235. Other Chinese workers in the evangelical churches bring the total of the Chinese staff giving of their time to the service of Christianity up to 15,501. There are 2,955 Christian congregations, and the Chinese Christians contributed \$320,900 for Christian work among their own people during the past year. Leading in this work of Christianization and guiding the destinies of the Chinese Church are 5,452 foreign missionaries from America and Europe. Adding the membership of the Evangelical and Roman churches together, there is now a total professed Christian population throughout the Chinese Empire of two and a quarter millions, and growing at a very encouraging rate. They represent, however, only about one-half of one per cent. of the entire population, and while there has been a remarkable growth since the Boxer uprising in 1900, it is evident that these large numbers indicate only the beginnings of the Christian Church in China.

Chinese Valuation of Christian Education

YUAN SHIH KAI, President of the Chinese Republic, has recently placed two of his daughters in a Peking mission school, because he recognizes that the Christian schools are far superior to those under Government control. The Commissioner of Education in Peking is also advising his fellow officials to send their children to mission schools. Many of these schools are so crowded that they are obliged to turn away pupils, including some that belong to official or wealthy families.

One Government officer, on leaving his boy at a Methodist day school, said to him: "This is the best school in the city. You must remember that these Christians are different from the rest of the Chinese. When they teach the Bible and the facts about their religion, I want you to give especial attention, so that you may learn what it is that makes them different."

Idol Burning in Yunnan

IN a letter written at the beginning of the year, Rev. W. H. Hudspeth reports fresh signs of the awakening in Yunnan. He says, "During the past few days I have been busy burning idols. Now that the country is becoming more peaceful, there seems to be a steady turning to Jesus Christ among the country Chinese. One of our most interesting converts is a Szechwan man, who had had four wives, two of whom are still living. He is a man of great strength, and before he joined the Church he was afraid of neither heaven nor hell. Being the headman of a very large district, he has great power. Before the Revolution, he could even sentence a thief to death. Since he became interested in the story of the Cross, he has read through the New Testament seven times, and now he is studying the Old. He knows by heart the chapter and verse of many of the great truths, and he has an ingenious method of interpreting the Scriptures.

How the Gospel Entered Haitang

HAITANG is a Chinese island about 25 miles long, with a population of 70,000. About 37 years ago an inhabitant traveling on the mainland heard of Jesus from a fellow-traveler at a Chinese inn. He accepted the truth, returned to Haitang, and did not rest until he had carried the Gospel to every one of the 411 villages on the island. When the missionaries came about 10 years ago they found a prepared people. There are now preaching stations in 30 villages. Some of these poor village Christians give one-fourth of their income for the spread of the Gospel.

The First Christian Daily in China

CHINESE Christians publish a number of excellent weeklies and monthlies, but until recently there has been no daily. On the 8th of last September, in Canton, the first Christian daily appeared, called

Tu-hun-sih-pao. More than 39 Christian Chinese, who were employed in literary work, will be contributors, and also three foreigners.

Immediately after the revolution in 1911 a society of prominent Christians was formed to assist this enterprise, and large amounts have been contributed by Chinese who live in Japan, San Francisco, East India, Honolulu, and New York. This new paper has branches in the whole Empire, and also abroad, in Japan, America, Straits Settlements. It is also read much by non-Christians, and is used to spread Christian thought.—*Sonnen Aufgang.*

Sunday Observance in China

UNDER China's new educational system the Government schools give a holiday on Sunday. This makes it possible for thousands of children to attend Sunday-schools, something impossible under the old régime. Freedom of thought and action, tho faintly understood by the masses, is generally becoming a principle of the new republic. It is taking hold of the young and the old. As a result, many who would not have dared to enter a Sunday-school now come gladly. Until recently most of the Christian constituency have come from the illiterate adult population, and the majority have been unable to read. Much has been done in the past to meet the needs of this class, first, by oral teaching, and, second, by teaching them to read the colloquial Bible and hymn-book, or some simple catechism. This kind of work will be needed for a long time to come.

JAPAN—KOREA

Death of the First Protestant Elder

THE Rev. Yoshiyasu Ogawa, the first Protestant Christian church officer in Japan, recently died in Tokyo. He was the personal Japanese teacher and lifelong friend of the Rev. Dr. D. Thompson, of Tsukiji, Tokyo. He became a Christian at Yokohama in the '60's, having been

baptized by his pupil, Dr. Thompson. At the organization of the Kaigan Church Congregation, on March 10, 1872, he was chosen and ordained as elder, and several years later, with two other elderly men, was ordained as first pastors of the Japanese Church of Christ. A man never of robust health, but of great equanimity of mind and of strong Christian faith, he has been long looked up to as the Nestor of the Japanese ministry. His end was sudden and tranquil, he passing to rest on January 19th.

An Appeal for Christian Statesmanship

THE Japan Mission of the American Board has address to the Federal Council of the Churches of Christ in America a memorial, deploring the effect of discriminating race legislation upon the proclamation of the Gospel in Japan, and requesting that the Federal Council appoint a commission to study the whole question in its relation to the teaching of Christ, and that it seek to rally the Christian forces of the United States for the promoting of such measures as are in accord with the highest standards of Christian statesmanship. The mission feels that race legislation, tending to disturb the historical friendship of these two countries, is likely to be repeatedly attempted unless some thoroughgoing solution of the difficulty is found, and therefore makes this appeal to the body which represents the Christian churches of America.

Buddhist Priest in Trouble

A BUDDHIST priest in the Hokkaido recently came to a Christian doctor for treatment. The latter asked him about the present religious condition in Japan. The priest, not knowing that the doctor was a Christian, spoke his mind very freely. "We are in very great trouble," he said, "and don't know what to do. Christianity has hitherto been without recognition and influence. As the

Government gave us their support, we were quite content. But by the recent action of the Home Department, Christianity has been elevated to the top, and we must now hustle, or we shall be left without following or influence."

The Famine in Japan

FAMINE conditions have been prevailing this spring in northern Japan, including the island of Hokkaido. The scarcity is due to the unseasonable weather which prevailed last summer and autumn and resulted in the almost entire failure of the rice crop. Added to this, the catch of fish, on which a large part of the people depend for their living, was very small. The proportions of this terrible affliction which has befallen Japan are indicated by the official announcement that 9,400,000 are in need of food. This is almost one-fifth of the population of the islands. The whole territory afflicted is a section in which the masses are never far above the starvation line, and not even the business communities possess much reserve on which to weather the stress of such misfortunes. The only considerable relief measure so far is the appropriation of \$3,000,000 by the Japanese Government, and the subscription of \$350,000 by the business men of Japan. The foreign community and the missionaries have also given liberally, and the better-circumstanced people in the famine territory have brought out and donated their savings in a remarkable way. But all this will not be sufficient to meet the needs of the afflicted people. A famine relief committee has been appointed by the conference of Federated Missions.

Japanese Women's Board of Missions

AT the last meeting of the synod of the Church of Christ in Japan, the Presbyterian body of that country, there were 114 delegates enrolled. By what seemed to be a tacit agreement of the older men, many of the special responsibilities of the ses-

sion were laid upon the younger members. One of the younger pastors was chosen moderator, and another was appointed to fill the newly created office of superintendent of Sunday-schools. Another advance of much significance was the organization of the women of the church for mission purposes. The synod created a Women's Board of Missions, and also appointed two Japanese graduates of Bryn Mawr College to go to Formosa on experimental work that will keep them there at least to the end of the year. Several young men are being sent out for the same sort of temporary service in Formosa by the general board of missions.

The Better Side of Japanese Rule

THE conspiracy trials in Korea gave such an unpleasant impression of Japanese administration in that country that we are glad to learn of its more creditable phases. This foreign hegemony has lasted now five years in the shape of a protectorate, and three in that of annexation. A system of highroads 6,500 miles long is under construction. The railways—in the shape of a great X, at the center of which is the capital, Seoul—are fast opening up the country. Branches reaching from the four chief seaports, Chemulpo, Chinampo, Kunsan, and Masampo are in operation, and a million-dollar bridge spanning the Yalu relates the whole system to that of the Manchurian-Siberian railway. Japanese foresters have covered the hills and mountains with pine seedlings, now from three to five feet high. Brigandage has been suppressed, tigers hunted and killed. The entire country has been re-surveyed and proper land records instituted. A banking system has been developed, agricultural and manual training schools, model farms, cotton planting stations, seedling stations, and stations for sericulture established. The Koreans have been admitted to administration to an extent not generally realized. Of the 13 provinces 5 have Korean

governors. There are 92 courts with 497 Japanese and 233 Korean officials. Of the 13,755 members of police and *gens d'armirie*, 8,168 are Koreans. In 1911 alone, close on to 3,000,000 Koreans were vaccinated. Japanese is being taught as the vernacular in the schools, and the Koreans take to it with astonishing ease.

Korean Foreign Missionary Work

REFERENCE has previously been made to the missionary zeal of the Korean Christians. A successful work has been carried on in Manchuria, and when the Korean missionary in charge, Mr. Yi, recently appealed to the church in Kwangju for more workers and for support by money and prayer, there was a hearty response. One man, a leader of a church, gave enough to build a modest church, and also paid the salary of a woman evangelist for six months, a wonderful testimony to the power of the Gospel, considering how woman is looked down upon in the East. In all, some 300 yen were given, and had they been urged, the people would have given far beyond their power.

Rev. R. T. Coit, of the Southern Presbyterian Mission in Kwangju, writes in the *Christian Observer*: Thus our own part of the Korean Assembly has launched out into foreign mission work, and we believe that the Korean Church has but begun the work to which God is calling her. The General Assembly of Korea expects to take up larger work in China as soon as some preliminaries can be arranged. Pray for this work and for a mighty outpouring of God's spirit on the Korean Church and this particular enterprise, which we have taken over in His strength.

ISLAND WORLD

Appeal of the Moros

THE Moros of Mindanao are far behind the Filipinos in the adoption of civilized ideas. But they are probably more fond of war than the Filipinos. It is easy to understand

why they would prefer to be governed by Americans than by their near neighbors. And Americans should be more capable of governing wisely than the Filipinos can be. The *Brooklyn Eagle* says: "Governor Harrison of the Philippines has met in Mindanao a delegation of the Mohammedan Moros—the biggest of what Dean C. Worcester called "the non-Christian tribes"—and has received from them a petition which sounds strange in many American ears. The chiefs beg for an American governor. They have no faith in the Christian Filipinos. In the honesty and the justice of the Tagalog, they can not trust. But, severe as have been their experiences at the hands of American soldiers, they have found that in peace Americans treat them decently and fairly. This is a tribute of which Yankees may well be proud. It is possible that the Moros have buried the kris for good and all; and that the barong will no longer be a terror in the section around Zamboanga. The American Government, it will be remembered, sent an envoy to the Sultan of Turkey and asked him, as the head of the Mohammedan Church, to help pacify the Moros. The message he brought has done much to end unpleasantness.

NORTH AMERICA

A United Educational Program

THE Social Force of Christian Missions" is the subject for the United Program for Mission Study for 1914 to 1915, under the auspices of the Missionary Education Movement. The text-books include, "The Child in the Midst," by Mrs. B. W. Labaree; "Missionary Women and the Social Question," by Mrs. F. S. Bennett; "In Redman's Land," by Hon. Francis E. Leupp, and other volumes. Conferences have already been held in New York and elsewhere to prepare leaders for this unified program, and to give to churches suggestions for mission service, prayer, giving, and study. The

idea is not to increase machinery, but to improve efficiency. A full statement of this united program, and how it may be made effective, is to appear in a later number of the REVIEW.

Continued United Campaign Work

THE united missionary campaign committee, which was organized by general cooperation of foreign and home mission boards representing evangelical churches of the United States, to promote the "every member canvass," voted to proceed with the same character of work through another year. As in the present season, correspondence with the local churches and the supply of literature helpful to local canvassers will be left with sub-committees working along denominational lines. But the general committee, with the cooperation of the Laymen's Missionary Movement, will direct the interdenominational district institutes, where local workers are instructed in the principles and methods of the every member canvass. In so far as possible, these institutes will be held next year in sections not touched by the institutes of 1913-14. A general campaign is planned for the winter of 1915-16. It is the expectation to revisit in that season all of the 70 cities in which the movement held conventions during 1909-10.

Revivals in American Colleges

A YEAR ago Christian people were being thrilled by accounts of the great evangelistic meetings for students which had been held in the Far East by Dr. John R. Mott and Mr. Sherwood Eddy. This year the field has been the North American colleges, but the Spirit of God has been working just as truly here through these mighty messengers, and the results of the meetings will be felt around the world. Dr. Mott conducted the meetings in connection with Columbia University. Careful preparation was made for many weeks beforehand. The attendance

averaged 2,000 a day. Each night from 75 to 90 per cent. stayed to after-meetings, and as a result 461 expressed their desire to lead the Christian life. In the University of California at Berkeley, where Mr. Eddy conducted the campaign, all barriers were broken down, and 140 men accepted Christ and 390 became inquirers after the truth. On the last night 2,600 men and women were present at the meetings.

In Pennsylvania State College Mr. Eddy, who led the campaign, was aided by well-known Christian workers from other student centers. Fifteen hundred crowded the auditorium each night. Mr. Eddy spoke at the Jewish Club by invitation. Meetings were held also in the fraternity houses. Five hundred and fourteen signed cards, indicating a desire to accept Jesus Christ, or to renew their allegiance to Him. Several striking evangelistic campaigns have been held in other university centers during the winter. In the University of Pennsylvania there has been a remarkable revival movement, begun in a one-day campaign, by "Billy" Sunday. Over 400 students decided for Christ, Bible-study has increased, and a movement is on foot to petition for compulsory chapel. Perhaps there has never been such a winter as this for religious interest in American colleges, and much of the enthusiasm may be traced to the power generated by the Student Volunteer Convention.

Merchants' Opinion of Missions

THE San Francisco Associated Chamber of Commerce sent a representative party of merchants to China last year in the endeavor to promote a better feeling of friendship between China and America, and also to increase and develop our commercial relations. Seeing that the Chinese missionaries were the pioneers of commerce in China, the commissioners were unintentionally drawn into the consideration of this subject, which at the start was considered entirely outside their province. At first they

were divided in their opinions—about one-third in favor, one-third against, and one-third undecided. But at the last meeting held in Hongkong the question was put squarely to the 25 commissioners, and a unanimous vote recorded in favor of missions. In the opinion of the commission, if the missionaries had not pioneered the way, the commerce of China would be very small indeed, and it certainly would not be safe for foreigners to go into the interior. This was the candid opinion of 25 of the leading merchants of the Pacific Coast, selected from Spokane to San Diego.—*Spirit of Missions*.

A "Christian Synagog"

THE new home of the Toronto Jewish Mission, with the above name, is admirably suited to its work. It was formally dedicated, on the Saturday afternoon of Assembly week, June 7th. There were services both afternoon and evening, and quite a number of members of Assembly were present and took part. One of the speakers told of an incident of last winter, in Knox Church. A Jew and his wife and eldest child publicly professed their faith in Christ, and then the parents presented the rest of their children for baptism, a household of eight. It was like the scenes told in the Book of Acts, where whole households were baptized by the Apostles. The pastor is Rev. B. Rohold, a native of Palestine.

Persian Church in San Francisco

NEXT month a Persian church is to be organized in San Francisco under the leadership of Rev. L. K. Mweeya, a Persian graduate of Shedd College in Urumia, Persia. The Mizpah Presbyterian Church has been conducting mission work in a community composed of about 700 Syrians, 200 Armenians, and 100 Persians. The latter in particular have responded most cordially to the Gospel message, and the new church will have about 50 adherents.

EUROPE—GREAT BRITAIN

British Gifts to Missions

THE Missionary Press Bureau has compiled a statement showing that the annual contributions now raised by Protestant churches in the United Kingdom for foreign missionary purposes, amount to about \$10,200,000; and, taking the entire population as 45,297,114, this works out at 22c. per head. In a comparative table the amount of the British over-seas trade per head is \$50.25, while \$15.30 per head is spent on alcoholic liquors, and \$1.70 on tobacco and smoking appliances. There is, of course, a very large section of the community which gives nothing for missions, and the average contribution from actual givers is very different from the figure quoted; but the fact remains that there is need for not only giving but going in person to the field on an altogether new scale, which will be realized only when the Church recognizes the greatness of its privilege.—*The Christian*.

The Bishop of Zanzibar's Plan

BISHOP WESTON, who has so actively opposed the Kikuyu Conference, has now issued a proposal for cooperation between Episcopal and Nonconformist bodies if the Kikuyu plan is abandoned. He suggests a Central Missionary Council, with the provision that no missionary society or church shall be represented on the council that does not "proclaim the Godhead of our Lord Jesus Christ, His supreme authority as the final Revelation of God to man, and His mediatorial presentation of man to God; or does not administer baptism by immersion in, or affusion with water, with the form of words that the custom of the Universal Church requires." These are limitations that most Christians would accept, but that would exclude the Friends and the Salvation Army. Other limitations in the plan of cooperation, however, will not be as acceptable: 1. The Council shall take no share in any policy by which communi-

cants of any one represented Church shall receive Holy Communion in another Church. 2. The Council shall take no share in any policy by which preachers of any one Church shall preach in the public services of any other Church. 3. The Council shall not countenance any college for the training in common of ministers for episcopal and non-episcopal ministry. These provisions perpetuate division and stand as a barrier between Christians in fellowship, service, and training for Christian work.

A Moslem Mission to England

THE reported acceptance of Islam by an Irish peer, Lord Headley, has been widely commented upon both by the Christian and the Moslem press. Canon Weitbrecht, of India, refers to it in an interesting article in *The Moslem World* on past and present Moslem attempts at proselytizing in England. He quotes Lord Headley as saying that he had long been a Deist, and that when he met with a clear exposition of the faith of Islam, he felt that this satisfied his religious requirements. "It is sufficiently obvious," says Dr. Weitbrecht, "that a nominally Christian Deist who is ready to swallow the historical contradictions of Islam, has but a very short step to take in order to become a Moslem." The leading spirit in the present Moslem mission to England is Khwaja Kamal-ud-Din of Lahore, who conceived the idea of starting a mission to Christians primarily with the idea of combating the misrepresentation to which Islam is exposed in the West. For this purpose he urges that a new English translation of the Koran should be published to remove existing false impressions, and says that the work has already been begun. Dr. Weitbrecht's comment is: "This translation, if it sees the light, should teach us some lessons about Scripture translations made by a foreigner. Certainly in this, as in other matters, the Khwaja has paid Christian missions the compliment of imitation."

THE CONTINENT

A World Gathering of Women

AT Stockholm, from June 10th to 18th, is to be held a conference of the World's Young Women's Christian Association. This is the fifth such gathering, the previous World's Conferences having been held in London, Geneva, Paris, and Berlin. The theme announced is "The Place of the Young Women's Christian Association in the Home, the State, and the Church," and it is hoped that every nationality where the Association has gained a foothold may be represented at the Conference. This is not a peace gathering, but every hour of the service will contribute to the ultimate peace of the world; it is not a council on reform, as such, but there is no social reform the power of which will not be increased throughout the world after this meeting; it is not a political meeting, but the world politic for women will be clearer and better defined; it is a religious convention, yet every social problem of the day will come properly under the topics included in its comprehensive field.

Help Secured for Albania

AS a result of Rev. C. Telford Erickson's recent visit to America the help so sorely needed has been secured—nearly \$100,000 in all.

For a Boys' Boarding School\$15,000
For a Girls' Boarding School 15,000
For a Mission Hospital 25,000
For a Church and Community Center 10,000
For new missions in strategic centers 10,000
Salaries, 10 or 12 new workers—educational, medical, evangelistic, and industrial.	

(At least \$15,000 more is needed for the medical work.)

This work will be conducted under the auspices of the American Board, and the missionaries hope to apply a healing touch to the life of the nation at the points of its greatest needs. As a result of over four centuries of Turkish occupation and of various periods of devastating warfare this unfortunate nation is left

wounded and naked, but not devoid of spirit. Rev. C. T. Erickson, Rev. Phinneas B. Kennedy, and their associates, will devote their energies to revivifying and rehabilitating this people, restoring normal healthy conditions, and helping the people upward to the realization of lofty Christian ideals. Men and women are greatly needed for this important work. Nearly fifty have volunteered, including physicians, teachers, ministers, and industrial experts. Funds are available for only ten or twelve, and these will be sent out in the next eighteen months. The new Prince of Albania is a Protestant, and sympathetic with the missionary work. Pray for Albania.

Religious Liberty in Greece and Servia

A CORRESPONDENT sends to *Evangelical Christendom* a letter from Greece calling attention to the unsatisfactory condition of religious liberty in the territories newly occupied by Greece and Servia: "The Servian Constitution states: *Art. 18.* 'There shall be perfect freedom of conscience in Servia? Every one shall be free to exercise his religion without molestation, so far as none of its rites are contrary to the laws of the State. *Art. 19.* It is forbidden to take part in any movement against the Eastern Orthodox Church (proselytizing).' So far, none of the small evangelical communities in the new Servian territory has been forbidden to keep up its gatherings for prayer and worship. As the Serbs found them in existence when they entered the country, it seems indisputable that Article 18 should apply to them. But does Article 19 mean that they may not invite any Orthodox people to their gatherings, or that any Orthodox person who voluntarily attends is acting illegally? Of course, if they cannot grow by outside accessions, deaths and removals of their members soon will bring them to an end. Certainly a great deal—almost everything—depends on the interpretation of the Constitution."

German Gift to American Missions

WE have already mentioned the fund, amounting to over \$1,000,000, raised by the Christian people of Germany, Protestant and Catholic, on the occasion of the Kaiser's Jubilee, for missionary work in the German colonies throughout the world. It is interesting to know that the American Board has received 3,000 marks (\$720) from this fund for its work in the Marshall Islands. Three of the four missionaries engaged in that work are of German birth, so it was felt to be suitable that the Board should share in the fund. This Kaiser's Jubilee Fund is but one of a number of signs of a genuine missionary revival among the German churches since the Edinburgh Conference. A federation of German societies has been effected, and there is great activity on all sides. Mission-study circles are flourishing, summer conferences are being conducted in different parts of the empire, and the Student Volunteer movement is growing in the universities. The awakening of the people of the German Empire to their missionary obligations is one of the great and hopeful signs of our age.

MISCELLANEOUS

A Suffering Missionary Hero

FOR 22 years George Hudson was a missionary in China, and there rendered valiant service. His scholarship and power were marked, and it was a sad loss to the work when, at the height of his usefulness, he was stricken with cancer. Returning home at the age of 47, he lies on a bed of ceaseless torture at the Highland Hospital, Asheville, North Carolina. Unable to obtain rest, day or night, he nevertheless lies there patiently, and he "never complains," says one who watches at his bedside. He has also been able to send forth messages of spiritual power to many others. Not long ago, during a night of pain, he dictated a lettergram to Mr. Cameron Johnson, who was to hold an important meeting in Rich-

mond, in which he said: "Praying unceasingly that God may awaken our beloved Zion and the whole Church of Christ to an adequate conception of the duty and privilege of carrying the gospel to the entire heathen world immediately. Beseech you to expect and attempt great things. Never felt more hopeful. Concerning myself, Ps. 23:6; I Tim. 1:12. Tell the young people that the missionary's career is the most glorious and has the fullest happiness possible. If I had a hundred lives I would give them all to the service of the blest Savior in China. The only regret I have is that I have not been more faithful. Isaiah 55:10-13."

George Hudson's time is short, but his message of faith and cheer and self-sacrifice may ring down the ages, and lead many to give themselves and their money to establish the Kingdom of Christ.

OBITUARY NOTES

**Rev. Henry C. Haskell, D.D., of
Bulgaria**

DR. HENRY C. HASKELL, for many years a missionary of the American Board in Bulgaria, died recently at Oberlin, Ohio, where he has lived in retirement for the past three years.

Henry C. Haskell was born in Huntington, Mass., on December 28, 1853. He was a graduate of Williams College and of Andover Seminary. On October 4, 1862, he sailed with his wife, and they took up their residence at Sofia, joining Mr. and Mrs. Morse, who had opened the station there but two months previously. The next year Mr. and Mrs. Haskell were transferred to Philippopolis, and were associated with Mr. and Mrs. J. F. Clarke. In 1871 they moved to Eski Zagra, but were compelled, for health reasons, to return to America in 1872. Fifteen years later they set out again, in restored health, for Bulgaria and settled in Samokov, and, later, in Philippopolis. Failing health

compelled him to leave the work in 1911. Two of his children are missionaries.

Rev. George Owen of China

ONE of the veteran missionaries of the London Missionary Society in China, Rev. George Owen, died in London on February 18th. He went out to China in 1865, and after twelve years of service in Shanghai was transferred to Peking. He translated several important books into Chinese, among them a valuable treatise on geology. For many years he translated into English the *Peking Gazette*, the Imperial official organ.

The work by which he will be chiefly remembered is the translation of the New Testament into Mandarin, which he carried out in collaboration with six others. The later years of his life, owing to his ill-health and that of his wife, were spent in London, and since 1908 he has been Professor of Chinese in King's College, London.

Bishop Penick, Formerly of Africa

THE Rt. Rev. Charles Clifton Penick, D.D., formerly Bishop of the missionary district of Cape Palmas, West Africa, died on April 13th, after a short illness, in Baltimore, Md. He was born near Danville, Va., December 9, 1843, and received his early education in the public schools. At the beginning of the Civil War he entered the Confederate army, and served throughout the war, after which he entered the Virginia Theological Seminary at Alexandria, and graduated in the class of 1869. After ministry in Bristol, Va., at Mount Savage, Md., and Baltimore, he was consecrated, in 1877, as third Bishop of Cape Palmas, Africa. After several years of faithful work there his health became undermined and he was compelled to resign in 1883. Returning to America, he served for ten years in Louisville, Ky., Richmond, Va., and Fairmont, W. Va. He acted for a time as agent of the General Board of Missions in behalf of the colored work.

BOOKS ON MISSIONS AND MISSION LANDS

THE MAN OF EGYPT. By Clayton Sedgwick Cooper, M.A. Illustrated. $5\frac{3}{4} \times 8$. 300 pp. \$1.25, *net*. Hodder & Stoughton, New York and London, 1913.

This well-illustrated, but unduly padded, volume bears the marks not only of a careful study of Egypt and its men, but it has the further value of being written by a world-traveler whose comparative judgments are helpful. The three chapters on education, native and missionary, and an equal number upon Mohammedanism are the most valuable from a missionary point of view. Education through the American Mission (United Presbyterian) is the best that Egypt has. In one of their Cairo institutions Mr. Cooper saw at a chapel exercise 250 boys and 170 girls, of whom 30 per cent. were Moslems. Assiut College was even more impressive, with its 825 students, 599 being Protestants. The author shows that the tendency is toward vocational training, and believes that the trained teacher is the turning-point of educational advance. As to religion, he agrees with Lady Duff Gordon that "this country is a palimpsest, in which the Bible is written over Herodotus and the Koran over that." Its ten and a quarter million Mohammedans are Egypt's most serious problem, since "there is no secular life to the Moslem; all is religion, and the Koran is the guide and center of every act." The chapter on Islam and modernity is worth reading, tho we think that the author overestimates the ethical ideals of that faith.

A CHURCH IN THE WILDS. By W. Brooke Grubb. Edited by H. T. Morrey Jones, M.A. Illustrations and maps. $5\frac{1}{2} \times 8$. 287 pp. \$1.50, *net*. E. P. Dutton & Co., New York, 1914.

This is "the remarkable story of the establishment of the South American Mission among the

hitherto savage and intractable natives of the Paraguayan Chaco." While Mr. Grubb's previous volume, "An Unknown People in an Unknown Land," had stolen some of the novelty from this later one, he still has much to say that is worth reading. Its first four chapters describe the beginnings of a scheme for securing an independent constituency which is based upon harshness and a questionable program. It reveals, however, a self-denying missionary trying in all things to become like unto his brethren. Folklore, heathenism, and the heathen are clearly described. Part II details the struggles resulting in established churches, and their widespread influence. Part III is most instructive in its exposition of methods employed, and in their varied effects upon thrift and social development. Mr. Grubb asserts that at present there is a sincere faith among the majority of the members, and that great religious, moral, and social progress has been made among the Chaco Indians, who have been deemed hopeless, doomed to destruction and incapable of civilization. Reasoning from the successes of early Jesuit missions to the Paraguayan Guaranis, he believes that with an inevitable admixture of white blood the Chacos may exist in strength; if they remain isolated and uninfluenced by Christianity they must disappear.

PENNELL OF THE AFGHAN FRONTIER. Life of Theodore Leighton Pennell, M.D. By Alice M. Pennell. Illustrated, 8vo. 10s. 6d., *net*. Sealey, Service & Co., Ltd., London, 1914.

The character of Dr. Theodore L. Pennell was strong and lovable, and his career as a medical missionary on the Afghan frontier was romantic and remarkable. Dr. Pennell was born in England in 1867 and died 45

years later (1912), in Northwestern India, from septic poisoning contracted in operating on a fellow missionary. Between these two dates there flowed a life rich and fruitful, energetic, and devoted to God and humanity. There is inspiration in the reading of the story of his twenty years in India, where he won great fame and affection by his unselfish service in the Bannu hospital. Dr. Pennell was a man of remarkable gifts, passing three language examinations in the first year on the field, and later becoming proficient in Urdu, Pushtu, Persian, and Arabic. Dr. Pennell's hospital and school became famous all over India for their excellent results. He had only been in Bannu a year when his patients numbered 220 a day—tho there was then no hospital. The stories of some of the patients—robbers and brigands—are of thrilling interest, and the account of Dr. Pennell's tours in native costume are full of adventure and information. The biography is a collection of facts and incidents rather than a systematic presentation of the man and his work; but it is well worth reading, and will take its place among entertaining and stimulating missionary biographies.

BLACK AND WHITE. By Lily H. Hammond. Illustrated, 12mo. 244 pp. \$1.25, *net*. Fleming H. Revell Co., New York, 1914.

This is a Southern woman's interpretation of the Southern negro problem. The author is the daughter of former slave-owners, and early became interested in social problems in the North and the South. Mrs. Hammond believes that the negro problem is not peculiar to the South, but that all must have a hand in its solution. She is optimistic, and looks for the elevation of the negro, and believes that this is necessary for the well-being of the white race. Her book is a sane study of the conditions in the South and the progress of the colored people in religion and education, in home life and business. It is a useful and wholesome study of the problem and its solution.

WHERE ANIMALS TALK. West African Folk-Lore Tales. By Robert H. Nassau. 12mo., 250 pp. \$1.50, *net*. Richard G. Badger. Boston, 1912.

These stories by the honored veteran West African missionary throw much light on African beliefs, customs, and mental capacity. They will be especially interesting to students of folk-lore tales but are too much devoted to lying, theft, murder, and other African vices to be adapted to children.

JESUS CHRIST'S MEN. By Caroline Atwater Mason. 12mo. Cloth, 50 cents, *net*; paper, 35 cents. Griffith & Rowland Press, Philadelphia, 1913.

This dramatic story of Baptist beginnings in foreign and home missionary work is introduced by a prolog setting forth the initial impulse of missions. The author presents the foreign mission enterprise as inaugurated by the Judsons in ten dramatic scenes, and the work of home missions in six scenes. The book is a series of scenes, dialogs, tableaux—whose presentation in connection with Sunday-school entertainments or concerts, either in part or entire, will prove most interesting and effective.

ANN OF AVA. By Ethel Daniels Hubbard. 12mo. \$1.00, *net*, "de luxe"; Cloth, 50 cents, *net*; paper, 35 cents. Missionary Education Movement, New York, and Griffith & Rowland Press, Philadelphia, 1913.

This charming story for girls relates to the life of Ann Hasseltine, the wife of Adoniram Judson. For romance, heroism, self-sacrificing devotion, this life story is especially noteworthy, and girls who read this book will receive an inspiration to noble womanhood.

JUDSON THE PIONEER. By J. Mervin Hull. 12mo. Cloth, 50 cents, *net*; paper, 35 cents. Griffith & Rowland Press, Philadelphia, 1913.

The life of Adoniram Judson is here told in the form of a most interesting story for boys. For the man who would read something that will recall his boyhood days, for the boy who wants a "thriller," this will

prove an absorbing tale of adventure and achievement.

THE IMMORTAL SEVEN. By James L. Hill. 12mo, 150 pp. Cloth, 50 cents, *net*; paper, 35 cents. Griffith & Rowland Press, Philadelphia, 1913.

Adoniram and Mrs. Judson, Mr. and Mrs. Samuel Newell, Luther Rice, Gordon Hall, and Samuel Nott are "The Immortal Seven," the first foreign missionaries to sail from North America one hundred years ago. The author has presented a mass of material in sketches which combine biography, history, romance, adventure, in the lives of these early missionaries.

"EVERYLAND" FOR CHILDREN.

Friends of the delightful magazine started for children by Mrs. H. W. Peabody will be interested to know that the Missionary Education Movement, the Central Committee for United Study, and the Council of Women for Home Missions have taken over the support and publication of *Everyland*. In future it will present the interests of the home land equally with the foreign. The magazine is now issued by the Missionary Education Movement, and is in charge of an editorial committee composed of two representatives from each organization, and one additional member chosen by all. Already the subscription list has greatly enlarged, and it will have an increasing circulation as it well deserves and rapidly become self-supporting. The new number for April is most attractive and instructive. It should be in every Christian home and school where there are children.

THE SUNDAY-SCHOOL TIMES.

Has been rendering valuable service to the missionary cause by its stirring articles, and the excellent bi-monthly contributions to *The Missionary Watch-Tower* from Prof. Harlan P. Beach, of Yale. These contributions include pithy, striking, up-to-date news from the "firing-line" in the mission field, and remarkable stories of recent progress in various lands. Prayers for Moslems were printed

during Dr. Zwemer's visit to America, and the many interesting and stirring topics that find a place in the *Times* are so strongly presented that the effect on its wide circle of readers and on missionary progress must be definite and powerful. We know of no paper that gives a more profound spiritual note, or is more stimulating to practical Christian character and service than *The Sunday-School Times*.

NEW BOOKS

THE EVOLUTION OF A MISSIONARY. A Biography of John Hyde De Forest. By Charlotte B. De Forest. Introduction by Prof. Harlan P. Beach, D.D., R.F.G.S. Illustrated, 12mo, 299 pp. \$1.50, *net*. Fleming H. Revell Company, New York, 1914.

STUDIES OF MISSIONARY LEADERSHIP (The Smyth Lectures for 1913). By Robert E. Speer. 12mo, 283 pp. \$1.50, *net*. Presbyterian Board of Publication, Philadelphia, 1914.

THE CHILD IN THE MIDST. A Comparative Study of Child Welfare in Christian and Non-Christian Lands. By Mary Schaufler Labaree (Mrs. Benjamin W. Labaree). Illustrated, 12mo, 272 pp. 50 cents, *net*. The Central Committee on the United Study of Foreign Missions, West Medford, Mass., 1914.

JESUS CHRIST'S MEN. By Caroline Atwater Mason. 50 cents, *net*. American Baptist Foreign Mission Society, Philadelphia, 1914.

THE EXPANSION OF CHRISTENDOM. A Study in Religious History. By Mrs. Ashley Carus-Wilson. New and revised edition. 276 pp. 3s. 6d., *net*. Hodder & Stoughton, London, 1913.

MANUAL OF MISSIONS. By Carl Leroy Howland, Ph.B. Introduction by Bishop W. T. Hogue. 75 cents, *net*. Fleming H. Revell Co., New York, 1914.

RECRUITS FOR WORLD CONQUESTS. By Prof. Lee R. Scarborough. 12mo. 75 cents, *net*. Fleming H. Revell Co., New York.

AMONG THE PRIMITIVE BAKONGO. By John H. Weeks. Illustrated, 318 pp. 16s., *net*. Seeley, London, 1914.

A FATHER IN GOD. The Episcopate of William West Jones, D.D., Archbishop of Capetown and Metropolitan of South Africa (1874-1908). By M. H. M. Wood. Illustrated, 500 pp. 18s., *net*. Macmillan, London, 1913.

THE HANDBOOK OF UGANDA. Compiled by H. R. Wallis, C.M.G. Illustrated, map, xix-220 pp. 2s. 6d., *net*. Published for Government of the Uganda Protectorate by Crown Agents for the Colony, 1913.

THE SOUTH AFRICAN SCENE. By V. R. Markham. 400 pp. 7s. 6d., *net*. Smith Elder, London, 1913.

- A MASTER BUILDER ON THE NILE. Being the Record of the Life and Labors of John Hogg, D.D. By Rena L. Hogg. Illustrated, 8vo. \$1.50, *net.* Fleming H. Revell Co., New York, 1914.
- IN BLACK AND WHITE. An Interpretation of Southern Life. By L. H. Hammond. With an Introduction by James H. Dillard, M.A., LL.D. Illustrated, 12mo, 244 pp. \$1.25, *net.* Fleming H. Revell Co., New York, 1914.
- THE EDUCATION OF WOMEN IN JAPAN. By Margaret E. Burton. Illustrated, 12mo, 268 pp. \$1.25, *net.* Fleming H. Revell Company, New York, 1914.
- ASPECTS OF JAPAN. Being four series of lectures delivered at the Summer School for Missions, Karuizawa, 1913. By S. H. Wainwright, D.D., S. Anezaki, Ph.D., H. B. Schwartz, D.D., J. Naruse. 191 pp. 70 sen. Kyo Bun Kwan, Tokyo, 1913.
- THE EDUCATION OF WOMEN IN JAPAN. By Margaret E. Burton. Illustrated, 12mo. \$1.25, *net.* Fleming H. Revell Co., New York, 1914.
- THE CROSS IN JAPAN. A Study in Achievement and Opportunity. By Fred. Eugene Hagin. Illustrated, 8vo. \$1.50, *net.* Fleming H. Revell Co., New York, 1914.
- INDIA, MALAYSIA, AND THE PHILIPPINES. By W. F. Oldham. The Methodist Book Concern, New York, 1914.
- A MISSIONARY MOSAIC FROM CEYLON. By Edward Strutt. 251 pp. 3s. 6d., *net.* Kelly, London, 1913.
- STATEMENT EXHIBITING THE MORAL AND MATERIAL PROGRESS AND CONDITION OF INDIA, from 1911-1912 and the nine preceding years. 427 pp. 4s. 6d. Wyman, London, 1913.
- CHINA REVOLUTIONIZED. By John Stuart Thomson. Illustrated, 8vo, 590 pp. \$2.50, *net.* Bobbs-Merrill Co., Indianapolis, 1914.
- THE CHINESE PEOPLE. A Handbook on China. By A. E. Moule, D.D. Illustrated, 470 pp. 5s., *net.* S. P. C. K., London, 1914.
- THE STORY OF THE CHURCH IN CHINA. By A. R. Gray and A. M. Sherman. Illustrated, 373 pp. 75 cents. Domestic and Foreign Missionary Society, New York, 1913.
- THE BALKANS. By Wm. M. Sloane. \$1.50, *net.* The Methodist Book Concern, New York, 1914.
- CHIN HSING (FORWARD MARCH) IN CHINA. By Edith Hart and Lucy C. Sturgis. 98 pp. Paper, 35 cents; cloth, 50 cents. Domestic and Foreign Missionary Society, New York, 1914.
- BULGARIA AND HER PEOPLE. Together with an Account of the Bulgars in Macedonia. By Professor Will S. Monroe. Illustrated, \$3.00, *net.* The Page Company, Boston, 1914.
- REVOLUTION AND OTHER TALES. By Margaret E. Baldwin. 16mo., pp. 96. 1s. *net.* Church Missionary Society, London, 1913.
- SILVER CHIMES IN SYRIA. Glimpses of a Missionary's Experience. By W. S. Nelson, D.D. Illustrated, 16mo, 174 pp. 75 cents, *net.* The Westminster Press, Philadelphia, 1914.
- THE PREACHING OF ISLAM. By T. W. Arnold. Second edition, xvi-467 pp. 16s. 6d., *net.* Constable, London, 1913.
- THE MEXICAN PEOPLE: THEIR STRUGGLE FOR FREEDOM. By L. Guterrez de Lara and Edgcumb Pinchon. Illustrated. \$1.50, *net.* Doubleday, Page & Co., Garden City, N. Y., 1914.
- FATHER LACOMBE. The Black-Robe Voyageur. By Katherine Hughes. Frontispiece, 8vo., 467 pp. \$1.50, *net.* Moffat, Yard & Co., New York, 1914.
- JAVA, SUMATRA AND THE OTHER ISLANDS OF THE DUTCH EAST INDIES. By Cabaton. Charles Scribner's, New York, 1912.

PAMPHLETS AND PERIODICALS

- CHINESE STUDENTS AND CHINA'S RELIGIOUS AWAKENING. A complete Report of the Addresses and Discussions in the Conference of the Chinese Students' Christian Association in North America, held at Kansas City during the Student Volunteer Convention in January, 1914. Frontispiece, vi-76 pp. Paper, 25 cents per copy. C. S. C. A., 124 E. 28th Street, New York, 1914.
- PRESBYTERIAN MEDICAL MISSIONS. A Sketch of the Medical and Philanthropic Work of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. By Abram Woodruff Halsey. Illustrated, 12mo, 127 pp. Board of Foreign Missions of the Presbyterian Church, New York, 1914.
- MEXICAN WAR ATLAS. 10 cents per copy. C. H. Hammond & Co., 30 Church Street, New York, 1914.
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